JOURNAL

OF THE

CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

BRITISH MUSEUM NATURAL HISTORY

VOLUME XIV. — 1895 - 1896.

EDITED BY THE HONORARY SECRETARY.

The design of the Society is to institute and promote inquiries into the History, Religions, Languages, Literature, Arts, and Social Condition of the present and former Inhabitants of the Island, with its Geology and Mineralogy, its Climate and Meteorology, its Botany and Zoology.

COLOMBO:

GEORGE J. A. SKEEN, GOVERNMENT PRINTER, CEYLON.

1897.

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BRITISH MUSEUM NATURAL HISTORY

ERRATA.

No. 46, page 59, paragraph 2 :

For "E. A. Gooneratna, Mudaliyár," *read* "E. R. Gooneratna, Mudaliyár."

In the second line of the Resolution, *omit* the three words "by Mr. Silva."

No. 47, page 104 :

For "Colombo Museum, March 21, 1895," *read* "Colombo Museum, March 21, 1896."

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ROYAL ASIATIC SOCIETY, CEYLON BRANCH.

COUNCIL MEETING.

Colombo Museum, January 21, 1895.

Present :

Mr. P. Freüdenberg, in the Chair.

Mr. W. P. Raṇasiṇha. | Mr. E. S. W. Senáthi Rájá.

Mr. H. F. Tomalin.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Meeting held on November 20, 1894.

2. Considered the nomination of Office-Bearers for 1895.

Under Rule 16, Mr. Staniforth Green and Dr. Trimen having lost their seats by seniority, and the Hon. A. de A. Seneviratne and Mr. H. H. Cameron by least attendance :—

Resolved,—That Mr. Staniforth Green and Dr. Trimen be nominated for re-election for 1895 ; that the Hon. A. de A. Seneviratne and Mr. H. H. Cameron be deemed to have retired by reason of least attendance ; that Mr. J. P. Lewis, C.C.S., and Mr. A. P. Green be appointed in their places ; that the Hon. Mr. Justice Lawrie be invited to become a Vice-President in place of the late Mr. George Wall, and Mr. J. Ferguson be appointed to fill Mr. Lawrie's place on the Council.

Resolved,—That Mr. Stanley Bois be asked to allow himself to be nominated by the Council as Honorary Treasurer for 1895, and that, failing him, Mr. H. P. Baumgartner be asked to undertake the duties of the office.

Resolved,—To nominate the following Office-Bearers for 1895 :—

President.—The Right Rev. the Lord Bishop of Colombo.

Vice-Presidents.—The Hon. Mr. Justice Lawrie and the Hon. J. A. Swettenham, C.M.G.

Council.

Mr. Staniforth Green.
Dr. H. Trimen.
Mr. W. P. Ranasinha.
Hon. P. Rámanáthan, C.M.G.
Dr. W. G. Vandort.
Mr. E. S. W. Senáthi Rájá.
Mr. P. Freüdenberg.
Mr. F. M. Mackwood.
Mr. H. F. Tomalin.
Mr. J. P. Lewis.
Mr. J. Ferguson.
Mr. A. P. Green.

Honorary Treasurer.—Mr. Stanley Bois or Mr. H. P. Baumgartner.

Honorary Secretaries.—Mr. H. C. P. Bell, C.C.S., Mr. J. Harward, and Mr. G. A. Joseph.

3. Read Annual Report for 1894 as drafted by the Secretaries.

Resolved,—That, subject to certain alterations, the Report be passed.

4. Considered the passing of a vote of condolence on the death of Mr. George Wall, F.L.S., F.R.A.S., Vice-President.

Resolved,—That the matter be brought up at the General Meeting.

5. Resolved,—(*a*) That His Excellency the Governor be asked to preside at the Annual Meeting, to be held on such day as the Secretaries may fix, after ascertaining a date convenient for His Excellency to preside ; (*b*) that the business at the Annual Meeting be as follows :—

(1) To pass a vote of condolence on the death of Mr. George Wall, F.L.S., F.R.A.S., Vice-President.
(2) To read the Council's Report for 1894.
(3) To elect Office-Bearers for 1895.

6. Considered the advisability of holding a Conversazione on the occasion of the Annual Meeting, to celebrate the 50th anniversary of the founding of the Society (February 7, 1845).

After considerable discussion it was resolved to indefinitely postpone the holding of the Conversazione, to permit of the Council's being able to go more into details as to arrangements ; that in the interval the President, Bishop Copleston (now in Europe), be communicated with, and asked whether his Lordship can oblige the Society by delivering an address on the past history of the Institution, and that on receipt of his answer the matter be again brought up before the Council.

7. Laid on the table a letter from Mr. S. Mitter, of Nepal, offering to procure rare and valuable Buddhistic manuscripts for the Society.

Resolved,—That Mr. Mitter be thanked for his kind offer, and be informed that the Ceylon Asiatic Society has not in its possession any Buddhistic manuscripts, but that the Colombo Museum possesses a good collection, and that his letter will be referred to that Institution for consideration.

COUNCIL MEETING.

February 16, 1895.

Present :

The Hon. J. A. Swettenham, C.M.G., Vice-President, in the Chair.

The Hon. P. Rámanáthan, C.M.G. | Mr. P. Freüdenberg.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Dicussed list of Office-Bearers for 1895.
2. Resolved to nominate and recommend for election :—

President.—The Right Rev. the Lord Bishop of Colombo.

Vice-Presidents.—The Hon. Mr. Justice Lawrie and Mr. Staniforth Green.

Council.

Hon. P. Coomáraswámy.
Mr. P. Freüdenberg.
Mr. J. Ferguson.
Mr. A. P. Green.
Mr. J. P. Lewis.
Mr. F. M. Mackwood.
Hon. P. Rámanáthan, C.M.G.
Mr. W. P. Ranasinha.
Mr. E. S. W. Senáthi Rájá.
Mr. H. F. Tomalin, A.R.I.B.A.
Dr. H. Trimen.
Dr. W. G. Vandort.

Honorary Treasurer.—Mr. F. C. Roles.

Honorary Secretaries.—Mr. H. C. P. Bell, C.C.S. ; Mr. J. Harward, M.A. ; and Mr. G. A. Joseph.

GENERAL MEETING.

Colombo Museum, February 16, 1895.

Present :

The Hon. J. A. Swettenham, C.M.G., Vice-President, in the Chair.

Mr. P. Arunáchalam, C.C.S.
Mr. P. Freüdenberg.
Mr. J. Ferguson.
Mr. C. M. Fernando.
Hon. P. Rámanáthan, C.M.G.
Srí Sumangala Terunnánse.
Dr. W. G. Vandort.
Mr. H. van Cuylenburg.
Mr. T. B. Yatawara.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.
Visitors : five gentlemen.

Business.

1. Read and confirmed Minutes of Meeting held on December 8, 1894.

2. Mr. HARWARD said he gladly undertook the sad duty of proposing a vote of condolence on the death of Mr. George Wall, F.L.S., F.R.A.S., Vice-President. In proposing the vote he would read the following Minute passed by the Council :—

"By the death of Mr. George Wall this Society has lost one of its oldest and most prominent Members. He joined the Society in 1858, and was a Vice-President from 1873 to the time of his death. He was a regular attendant at Meetings, and to the part which he took in its discussions the Proceedings of this Society owe much of their interest and value. At the same time Mr. Wall was taking a leading part in the political and mercantile life of the Island. It will be sufficient here to point to the fact that he was a Member of the Legislative Council in 1858–59 and 1863-64 ; Chairman of the Planters' Association, 1856–57, 1873, 1881, 1883–85 ; Chairman of the Chamber of Commerce from 1874 to 1879 ; a prominent Member of the Ceylon League during the years 1864–71 ; and Editor of the *Ceylon Independent* from December, 1888, to the time of his death.

"In all these positions he made his influence widely felt, and though there has been much controversy as to the measures which he advocated, his intellectual vigour and the generous and philanthropic character of his motives have won for him the respect of all parties and races in Ceylon.

"Mr. Wall's mind was as active as it was many-sided : neither politics or business impaired the freshness of his interest in all the literary and scientific questions of the day. He published no works on scientific subjects, but he was a Botanist of some reputation, a Fellow of the

Linnean Society, and an acknowledged authority on the Flora of Ceylon. He had read much on other branches of science, especially Astronomy, and in 1887 he delivered an address to this Society on Norman Lockyer's Theory of Meteorites.

"His literary work consisted mainly of pamphlets, letters, and contributions to newspapers. His other published works were the following :—" A Treatise on Good and Evil" ; " The Natural History of Thought" ; and a series of letters on Revenue and Taxation reprinted from the *Ceylon Observer* in 1867.

" To the Journals of this Society he contributed four Papers on the history of the " Ancient Industries of Ceylon," the first and second of which appear in Journal No. 37 of 1888, the third and fourth in Journal No. 42 of 1891."

Mr. J. Ferguson said it gave him a melancholy pleasure to comply with the request that he should second the Resolution. For the long period of well-nigh fifty years Mr. Wall had been a prominent colonist in Ceylon—first as planter, next as merchant, and latterly as journalist ; but always with a keen interest in all social and political questions that he conceived to be for the good of the community. He (Mr. Ferguson) might dwell on his regard for the welfare of the people and of " the land we live in," because in these days of comparative prosperity and easy voyaging to and fro, European colonists are liable to become, unfortunately, more than ever birds of passage. Mr. Wall made Ceylon his home, and he exhibited before its people —before them all—a high example of strenuous continuous industry in following what he believed to be his duty. He might well have taken for his motto the words found in an old play, which run, " Push on—keep moving." So well did he (Mr. Wall) fill his time that even his relaxations were as other men's labours ; and he (the speaker) had often thought that Mr. Wall might take to himself the saying attributed to the late Sir George Cornewall Lewis, Chancellor of the Exchequer, that " Life would be endurable save for its pleasures." He need not say that there is no example so useful in a public man to place before an Eastern people as that of unflagging industry, and so Mr. Wall's half century out here afforded an object-lesson of great practical value. In respect of their Society, as they had heard from the Minute, Mr. Wall was a Member for the long period of thirty-six years, and had served on the Council and as Vice-President since 1873. In these capacities he always manifested great interest in the Proceedings, and did much useful work, notably through his contributions to the Journals in a series of Papers on "Early Industries among the Natives." But it is Mr. Wall's personality as a whole that came before them, in thinking of him and of the loss the Society had sustained, and he very heartily seconded and supported the vote of condolence and sympathy proposed.

The Chairman then inquired if any other Member wished to address the Meeting, and as no one rose he put the motion to the Meeting :—

" That the Ceylon Branch of the Royal Asiatic Society wishes to express its sympathy and condolence with the family of the late Mr. George Wall, Vice-President of the Society, and to express its sense of the loss which it has sustained by his death."

The motion was unanimously carried.

3. Mr. HARWARD then read the Annual Report for 1894 :—

ANNUAL REPORT FOR 1894.

THE Council of the Ceylon Branch of the Royal Asiatic Society have the honour to lay before this Meeting their Annual Report for 1894.

Meetings.

Four General Meetings of the Society were held during the year. The following Papers were read and discussed, viz. :—

(1) "Some Notes on the Species and Varieties of *Testudo* in the Colombo Museum," by Mr. Amyrald Haly, Director of the Colombo Museum.

(2) "A Translation of a Sinhalese Inscription of 1745–46 A.D. engraved on an old cannon," by Mr. D. M. de Z. Wickremasinghe.

(3) "Kostantinu Hatana," by Mr. F. W. de Silva, Mudaliyár.

(4) "Which Gaja Báhu visited India ?" by Mr. W. P. Raṇasinha.

(5) "The Archæology of the Waṇṇi," by Mr. J. P. Lewis, C.C.S.

(6) "The Music of the Mechanics of Ceylon," by Mr. C. M. Fernando, B.A., LL.B.CANTAB., Advocate.

(7) "A Half-hour with two Ancient Tamil Poets," by the Hon. P. Coomáraswámy.

Members.

During the past year the following Resident Members were elected, viz.:—The Rev. F. H. de Winton, Messrs. H. G. Bois, J. W. Maduwanwala Raṭémahatmayá, J. E. Pohath, and Dr. W. H. de Silva.

At a General Meeting Mr. J. F. W. Gore was elected an Honorary Life Member under Rules 7 and 9, for the valuable service rendered by the preparation of an *Index* to the Journals and Proceedings of the Society.

The Council regret to have to record the loss by death of the following Members, viz.:—Messrs. J. H. F. Hamilton, C.C.S.;* J. M. P. Peries, Mudaliyár ; and George Wall, F.L.S., F.R.A.S., Vice-President.

Library.

The collection of books in the Library has been increased by the addition of 210 volumes, pamphlets, and periodicals. The acquisitions are chiefly exchanges received from other Societies.

The Library is indebted to the following donors for additions to its shelves, viz. :—Drs. Paul and Fritz Sarasin ; the Government of Madras ; Secretary of State in Council for India ; Mr. J. E. Sherard; the Government of Ceylon ; the Rev. G. A. H. Arndt ; the Trustees of the Indian Museum ; Mr. W. Pereira ; Dr. J. Burgess ; the Committee of the Colombo Museum ; the State Council of Ulwar ; and Mr. J. B. Siebel.

The need of greater accommodation for the books is felt more than ever. The only means by which this can be obtained is by an extension of the Museum building. There is every prospect that this may be effected ere long.

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* Author of a Paper on "Antiquities of Meḍamahanuwara," Journal No. 36, Vol. XI., 1888.

Catalogue.

A classified catalogue of the books in the Library was prepared under instructions from your Council and laid before them.

It was then pointed out by the Secretaries that it would be more advisable, both for the sake of reference and convenience, not to group titles of books under various sub-heads, but to have a Dictionary Catalogue under authors and subjects with cross references. After much discussion it was resolved that a new catalogue be drawn up on the lines of the Museum Catalogue. This is being prepared, and will shortly be submitted to the Council.

Index to Journals.

The Index to the Journals referred to in the Report for 1893 has been completed, and is at present going through the Press. This work will supply a long-felt want, and will add greatly to the value and utility of the Society's Journals. Its clearness and completeness reflect great credit on the author. The work consists of (1) Table of Contents with Pagination and Correction Tables ; (2) General Index to the Journals ; (3) Scientific Indices, Zoological and Botanical ; (4) Index to the Proceedings and Appendices.

The Table of Contents is based on the list of the Society's Journals and Proceedings issued in 1891, and in it are entered the titles of all the essays which have appeared in the Journals, together with the names of their contributors.

In the General Index to the Journals entries are followed by three sets of figures ; of these, the capital Roman figures refer to volumes, the bracketed figures denote part numbers, and the succeeding figures indicate the pages. The names of the authors of Papers, as quoted in the Table of Contents, are repeated in alphabetical order in the General Index, where also they are followed by the requisite numerical references. Particulars of the Papers contributed by each author may thus be ascertained by first referring to his name in the General Index, and then turning to the Table of Contents, wherein the titles of the Papers are likewise followed by reference numbers.

In the Scientific Indices the figures following the entries are arranged in the same manner as in the General Index. These indices are alphabetical arrangements of the Zoological and Botanical generic names occurring throughout the Journals.

In the Index to the Proceedings, &c., capital Roman figures refer to volumes as before, bracketed figures denote the dates of the proceedings, and the succeeding (small Roman) figures indicate the pages. Particulars of several essays and lectures not appearing in the Journals, as also the names of their authors, are entered in this Index.

Publications.

The Society has issued during the year the following publications, viz.:—

I.—Proceedings for 1889–90.

II.—Journal No. 41, Vol. XI., 1890, containing a translation from the Spanish, by Lieut.-Colonel H. H. St. George, with an Introduction by Mr. D. W. Ferguson, of "The Rebellion of Ceylon, and the Progress of its Conquest under the Government of Costantino de Sá y Noroña."

III.—Journal No. 44, Vol. XIII., 1893, containing, in addition to the Proceedings of Council and General Meetings, the following Papers, viz. :—

(*a*) "Notes on the Nidification of *Sturnornis Senex* (White-headed Starling) and *Cissa Ornata* (Ceylon Blue Jay)," by Mr. F. Lewis.

(*b*) "Notes on Knox's Ceylon in its Literary Aspect," by Mr. H. White, C.C.S.

(*c*) "Kurunẹgala Vistaraya ; with Notes on Kurunẹgala, Ancient and Modern," by Mr. F. H. Modder.

(*d*) "The Epic of Parákrama," by the Right Rev. R. S. Copleston, D.D., Lord Bishop of Colombo.

(*e*) "The Ancient Industries of Ceylon," by the late Mr. G. Wall, F.L.S., F.R.A.S., Vice-President.

(*f*) "Chilappatikáram," by the Hon. P. Coomáraswámy, M.L.C.

(*g*) "Ancient Cities and Temples in the Kurunẹgala District : Yápahuwa," by Mr. F. H. Modder.

The Journal of last year will be issued shortly.* Your Council is glad to be able to report that there are no arrears of publications to be issued.

The Society has to acknowledge its obligation to the Ceylon Government for allowing its publications to be printed at the Government Press, and its thanks are due to the Government Printer and his Assistants for their readiness to help the Society in the printing of their publications and for the care bestowed on the work.

Archæology.

As last year, the Council is indebted to the Archæological Commissioner for a short *résumé* of the operations of the Archæological Survey during 1894.

From May onwards the work at Anurádhapura was ably carried on by Mr. M. F. Maxfield, acting, as Assistant, under the Commissioner's written instructions, Mr. Bell himself having been recalled temporarily for additional duty elsewhere.

Abhayagiriya Dágaba.—To complete once for all the excavation of that quarter of the ancient city which was covered by the Abhayagiriya stúpa and surrounding monasteries, attention at this point was exclusively directed to the dágaba itself, the entire sweep of circumjacent ruins having been finished by the end of 1893.

Commencing at the east, the stone-revetted *maṇḍapas*, or porticos, at the four entrances to the outer quadrangle, were freed of the earth and trees which covered them, and their bold outlines restored as far as practicable—neglect, vandalism, and destruction wrought by the roots of large trees having left little of the upper courses *in situ*.

The north *maṇḍapa* had suffered least, and, as now rebuilt from steps to parapet, presents a strikingly handsome appearance, with its sharp-cut mouldings and graceful vase finials.

Simultaneously the heavier work was steadily carried on of trenching round the base of the dágaba and laying bare from the accumulation of brick *débris*, to a width of 10 ft. on either side, the four quartz projections—so-called "chapels"—at the cardinal points. From the

* An advance copy was laid on the table.

east to the west "chapel" the ground line of the dágaba has been followed throughout (for some distance involving a deep cutting 8 ft. wide through the mass of fallen bricks) and the stone pavement on that side cleaned completely : along one quadrant—the south-east—excavation was carried back to the bell-shaped core of the dágaba, so as to exhibit the three circular "ambulatories," rising one above the other. Finally, the four "chapels" were partially restored—that on the north in most substantial fashion. A true idea of the actual outline of the Abhayagiriya Dágaba, of its spacious quadrangle, and of the chaste carvings at its "chapels," can now at length be gained.

Toluvila ruins.—The ruins at Toluvila, near Nuwaravẹwa, have more than fulfilled the expectations formed in 1893. The felling of the undergrowth for a quarter of a mile around disclosed more and more buildings, and as excavations advanced southwards from the main quadrangle the extent of this magnificent monastery gradually unfolded itself.

The general plan of these ruins may be described curtly thus :—On the north is a spacious raised quadrangle with four entrance porches and a ramp of cut stone supporting brick elephants in high relief. The square enclosure contains four shrines—a *pilima-gé* (image-house), *dágaba*, *waṭa-dá-gé* (circular relic shrine), and a *viháré*. From this quadrangle runs, for some 250 yards or more, a wide street between two low walls of dressed stone, passing over a plain smaller quadrangle and a peculiar star-shaped "half-way house," until it reaches, on the south, another large quadrangle. This encloses a smaller square at a higher level, and that again a central viháré raised still higher, with *pirivenas* (residences for monks) lying off its corners and beyond. On either side of this fine street are many other *pirivenas*, with connected buildings and outhouses laid out with wonderful symmetry. The whole of the trees on the street have been removed, root and branch, and the vista opened out from one main quadrangle to the other through the forest is as picturesque as it is unique. In several respects the Toluvila monastery stands unrivalled among the ruins of Anurádhapura yet cleared and excavated.

Jétawanáráma ruins.—In addition to the work done at Abhayagiriya Dágaba and Toluvila a commencement was made at the Jétawanáráma ruins. Here two distinct monasteries—each complete in itself and within its own enclosure wall of stone slabs—were excavated in the course of the year, the one a little north of the *Kuṭṭam pokunu* ("Twin ponds"), and the other immediately adjoining the Jétawanáráma Dágaba, also on the north. Both monasteries are of considerable interest.

Circuit Work.—A circuit in the south-east and south-west Kóralés of the North-Central Province was cut short by the Archæological Commissioner's sudden transfer to Kalutara in April. The most interesting place visited was Ẹlagomuva-kanda in the Kalágam Kóralé, a small elongated hill pierced at its south end by several caves with inscriptions in the old cave character.

Miscellaneous.—At Anurádhapūra the four lower courses of the fine stone "Buddhist Railing" were set up, the cost being defrayed from a portion of the sum of Rs. 600 voted by this Society for the purpose. The work should be finished this year.

In the Kégalla District the restoration of the elegantly carved basement of the *Berendi Kóvila* at Sítáwaka was commenced, with a special Government grant of Rs. 500 —the fine stone "lion pillar" of Medagoda Déválé secured for the Island Museum— and surveys made of Beligala, and the stúpas at Dedigama and Delivala.

Inscriptions.—The reproduction in some reliable and permanent form of the numberless inscriptions of the Island has engaged the attention of the Government. The services of a native, trained under Dr. E. Hultzsch, were borrowed from the Madras Government for three months last year. During his stay and since upwards of 200 inscriptions have been copied in duplicate by the ink process, which has superseded every other in India.

It is hoped that the Archæological Survey may ere long be in a position to commence the publication of an *Epigraphia Zeylanica*, on the lines of the *Epigraphia Indica* issued under the authority of the Indian Government.

Meanwhile it is believed that the Archæological Commissioner will endeavour to print, in his Progress Reports, the purport (and, where possible, provisional texts and translations) of inscriptions discovered in the course of his work.

Finances.

The following is a statement of the income and expenditure of the Society for 1894 :—

Receipts.	Rs.	c.
Balance in Bank of Madras	199	26
Entrance Fees and Subscriptions paid	582	25
Government Grant	500	0
Balance in Savings Bank	642	21
Total ...	1,923	72

Expenditure.	Rs.	c.
Clerk's Salary	240	0
Sundry charges, Stationery, Printing, Binding, &c. ...	387	94
Anurádhapura Excavation Fund	300	0
Balance in Bank of Madras and cash	653	57
Balance in Savings Bank...	342	21
Total ...	1,923	72

A. P. GREEN,
Honorary Treasurer.

Mr. P. ARUNÁCHALAM, in moving the adoption of the Annual Report just read, said it was a record of good work done, and bore witness to the revival which the Society had undergone in recent years owing, in no little degree, to the zeal of the Vice-President (Mr. Swettenham), whose approaching departure from the Island was so keenly regretted. The finances of the Society appeared to be on a good footing; the number of Members had increased; its publications were up to date. The archæological work in the "buried cities" of Ceylon

had been continued with vigour and ability by the Government Archæologist, Mr. Bell, whose most interesting Minute had been read. The literary and scientific activity of the Society was shown in the Papers read or published during the year, and in the preparation by Mr. Gore of a most valuable *Index*, which for the first time made the Journals of the Society available for easy reference and use. Mr. Haly continued his useful contributions on Zoology ; Mr. Lewis on Archæology. Mr. Coomáraswámy introduced to the Society's notice ancient Tamil poems, which, while valuable as classics, have fixed a much-needed landmark in the dreary region of Indian chronology, and his efforts in this direction were ably seconded by Mr. Ranasiṇha. Among other Papers one deserved special mention,—Mr. C. M. Fernando's,—on the Music of the Portuguese Mechanics of Ceylon, rather a new departure, which it was hoped would be persevered in by him as by other competent Members, and light thrown on the musical systems of the various races of the Island. The activity recorded in the Report was not unsatisfactory, considering the paucity of men in the Island who combined culture with leisure. Our educated men, who alone were able to help in the objects of the Society, were generally very busy professional men, and had little time or inclination for literary or scientific pursuits. It was a misfortune to themselves and to the community, but was almost inevitable in the present circumstances. It appeared to be partly an effect of modern civilization. Under the influence of this civilization, the more educated a man became the more his wants increased, the more comforts and luxuries he required, and he devoted all his time to making money in order to supply these increased needs of himself and his family. Simplicity of life thus disappeared as well as leisure. It was not a complaint peculiar to the Island ; but owing to the smallness of our community and the absence of a class of hereditary wealth, or learning, the effect was rather marked here in the field of literary and scientific work. The combination of culture with simplicity of living was not uncommon both in the East and the West before the fever of modern civilization attacked us. That man would indeed be a benefactor of his race who showed this age how to combine the highest degree of culture with the greatest simplicity of life. Under the circumstances the Society might congratulate itself on the help it had received from its Members. He hoped, however, that in coming years still greater activity would be displayed, that the examples would be more generally followed of our much-deplored Vice-President, Mr. Wall, a record of whose political and literary activity during an eventful mercantile and journalistic career had been read to them that night ; of our President, the Bishop of Colombo; and our Vice-President, Mr. Swettenham,—who each found time from busy official and other work to devote to the efficient service of the Society ; of Messrs. Coomáraswámy and Ranasiṇha, whose literary zeal was not impeded by heavy professional work ; and not least that of the hard-working Secretaries ; and that the Society's Journals would be still further enriched with contributions which would continue to give it an honoured position among the learned Societies of the world.

Mr. Arunáchalam concluded by moving the adoption of the Report.

Mr. C. M. Fernando seconded, and expressed the hope that the activity and usefulness displayed by the Society during 1894 might continue, and be still further developed during the current year.

The Annual Report for 1894 was adopted unanimously.

4. Mr. ARUNÁCHALAM moved the election of the following Office-Bearers for 1895, nominated by the Council, viz. :—

President.—The Right Rev. the Lord Bishop of Colombo.

Vice-Presidents.—The Hon. Mr. Justice Lawrie and Mr. Staniforth Green.

Council.

Hon. P. Coomáraswámy.	Hon. P. Rámanáthan, C.M.G.
Mr. J. Ferguson.	Mr. W. P. Ranasinha
Mr. P. Freüdenberg.	Mr. E. S. W. Senáthi Rájá.
Mr. A. P. Green.	Mr. H. F. Tomalin, A.R.I.B.A.
Mr. J. P. Lewis.	Dr. H. Trimen.
Mr. F. M. Mackwood.	Dr. W. G. Vandort.

Honorary Treasurer.—Mr. F. C. Roles.

Honorary Secretaries.—Mr. H. C. P. Bell, C.C.S.; Mr. J. Harward, M.A.; and Mr. G. A. Joseph.

Mr. H. VAN CUYLENBURG seconded.—Carried unanimously.

5. The CHAIRMAN then thanked the Members present for their attendance, and expressed the great satisfaction it gave him to occupy the chair even temporarily. The work of the Society was entirely up to date, and they had a complete *Index*—a convenience which had never been attained before. The Report read for the past year was exceedingly satisfactory, and the Society had in a special manner to thank Mr. Gore for the Index, the Lord Bishop of Colombo for his deep interest, and last, but not least, the Honorary Secretaries, who had discharged their duties in an exceedingly painstaking and able way, ensuring any success achieved ; and they could not as a Society be too thankful to them.

Farewell to Mr. Swettenham.

Mr. P. FREUDENBERG said :—"I have been requested to propose a vote of thanks to the chair. As a rule this is a duty purely pleasant, though somewhat formal ; but to-day, I am sorry to say, there is regret mingled with it. Our Vice-President, Mr. Swettenham, will not occupy this chair again for some time to come, whatever we may hope of a more distant future. We, the Ceylon Branch of the Royal Asiatic Society, whilst congratulating Mr. Swettenham on his well-deserved promotion, cannot but regret that this promotion takes him away from this Island and this Society. For the full measure in which we recognize the great services Mr. Swettenham has rendered to us, as a scholarly gentleman who never grudged time and labour, in the same full measure do we realize the loss to us his departure entails. Under these circumstances, the vote of thanks to the chair ought to take the ampler form of our expressing to Mr. Swettenham our best thanks for all he has done for our Society, and our best wishes for his welfare in his future career."

Dr. W. G. VANDORT said :—"I beg most cordially to second the vote of thanks just moved by Mr. Freüdenberg to Mr. Swettenham, not only for presiding on this occasion with his usual kindness and ability, but also in view of his approaching departure from the Island, for the

valuable services he has rendered to the Society during the entire period of his connection with it. There is not a Member of the Society, I am sure, but must share with Mr. Freüdenberg the regret he has expressed in losing even temporarily the services of so valuable a Member. Let us hope, however, that the separation will be but for a short time, and that when he comes back to us we shall be able to see him occupy the chair, not as Vice-President, but as our Vice-Patron, or it may be even as Patron *ex-officio*."

The Chairman (Mr. Swettenham) expressed his gratitude to the mover and seconder of the Resolution and to all present. He was aware that he was quite unworthy of the praise given him, but he appreciated their good wishes and the manner in which these had been expressed.

The proceedings then terminated.

COUNCIL MEETING.

Colombo Museum, May 16, 1895.

Present :

The Hon. P. Coomáraswámy, in the Chair.

Mr. W. P. Raṇasiṇha. | Dr. W. G. Vandort.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meetings held on January 21 and February 16, 1895.

2. It was represented to the Council that Mr. Roles had not accepted office as Honorary Treasurer, though appointed at the Annual General Meeting, owing to a misunderstanding on his part regarding his resignation from the Society, and that Mr. A. P. Green had continued to discharge the duties of the post up to date, but was desirous of being relieved of them.

Resolved,—That the Council authorizes the Secretaries to invite Mr. Roles to accept the office in terms of the resolution of the Annual General Meeting of February 16, 1895.

3. Resolved,—That the following Candidates for admission to the Society as Resident and Non-Resident Members be elected, viz. :—

Resident Member.—C. G. Jayawardana, Medical Officer, Nánu-oya : nominated by (1) C. Perera ; (2) W. P. Raṇasiṇha.

Non-Resident Member.—Chiezo Tokuzawa, Sanskrit Scholar, commissioned by the Western Hongwanji College, Japan : nominated by (1) Srí H. Sumangala Terunnánse ; (2) A. E. Buultjens.

4. Laid on the table Circular No. 368 containing a Paper on—

(*a*) An Archæological Sketch of Gampola, by T. B. Pohath, referred to Mr. Justice Lawrie and Mr. W. P. Raṇasiṇha for their opinions.

Resolved,—That the suggestions of Mr. Justice Lawrie and Mr. Raṇasiṇha be carried out, and Mr. Pohath be written to in accordance with the minutes of the Circular.

(*b*) Gleanings from Ancient Tamil Literature : I.—Puṛanáṇúru, by the Hon. P. Coomáraswámy (printed).

(*c*) Gleanings from Ancient Tamil Literature : II.—King Seṇkuṭṭuvan of the Chera Dynasty, by the Hon. P. Coomáraswámy (printed).

Resolved,—That the Papers be referred to Messrs. P. Rámanáthan and E. S. W. Senáthi Rájá for their opinions.

(*c*) A communication from Mr. Advocate C. Brito offering certain remarks on two Papers read before the Society, viz., "Chilappatikáram" and "Which Gaja Báhu visited India?"

Resolved,—That the communication be referred to Mr. S. G. Lee and the Hon. A. de A. Seneviratne for their opinions.

(*d*) Supplement to Capt. Legge's, "The Birds of Ceylon," by Mr. A. Haly, Director of the Colombo Museum.

The Honorary Secretary stated that Mr. Haly submitted a portion of the Paper as a specimen, and wished to know, if the Paper were completed, whether the Council would accept it.

Resolved,—That Mr. Haly be thanked for his Paper, and requested to complete it.

(*e*) The Portuguese Expeditions under Baretro and De Castro to the Court of Kandy (1549–50 A.D.), with an Introductory Note translated from the French of Lafitau, by Mr. C. M. Fernando.

Resolved,—That the Paper be referred to Mr. H. C. P. Bell and Dr. W. G. Vandort for their opinions.

5. Laid on the table a letter from Mr. F. Lewis offering to present a Paper on the Useful Plants and Trees of the Province of Sabaragamuwa.

Resolved,—That Mr. Lewis' letter be referred to Dr. Trimen, and on receipt of his reply that the Council consider the matter.

6. Laid on the table a report by Mr. Wickremasinghe on his mission to Holland, forwarded by the Hon. J. A. Swettenham, C.M.G.

Resolved,—That the Paper be referred to Messrs. H. C. P. Bell and W. P. Ranasinha.

7. Laid on the table the Manuscript Catalogue compiled by Mr. Joseph, Honorary Secretary.

Mr. Harward having reported favourably on the Catalogue, it was resolved that it be printed.

8. Read a letter from Mr. Staniforth Green regretting his inability to accept the office of Vice-President of the Society.

9. Resolved,—That the Secretaries be empowered to arrange date and business for a General Meeting to be held on or about June 29.

GENERAL MEETING.

Colombo Museum, July 13, 1895.

Present :

Mr. P. Rámanáthan, C.M.G., in the Chair.

Mr. J. Alexander.
The Hon. P. Coomáraswámy.
Mr. C. M. Fernando.
Mr. J. G. L. Ohlmus.
Mr. F. C. Roles.
Mr. E. S. W. Senáthi Rájá.
Mr. W. A. de Silva.
Dr. W. G. Vandort.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Visitors : one lady and ten gentlemen.

Business.

1. On a motion proposed by Mr. C. M. Fernando and seconded by Mr. G. A. Joseph, Mr. P. Rámanáthan took the Chair.

2. Read and confirmed Minutes of Meeting held on February 16, 1895.

3. The Chairman laid on the table a complete printed Index to the Journals and Proceedings of the Society, Volumes I. to XI., comprising Nos. 1 to 42 (1845–90), compiled by Mr. J. F. W. Gore, and in doing so stated that it was in connection with that work that the compiler had been made a Life Member of the Society.

4. The Author read the following Paper :—

GLEANINGS FROM ANCIENT TAMIL LITERATURE.

By the Hon. P. Coomáraswámy.

I.—Puṛanáṇúṛu.

As a contribution to the history of the ancient Tamils and their literature, I have prepared (I.) a list of the poets whose odes are contained in the *Puṛanáṇúṛu*, and (II.) a list of the persons to whom the odes were addressed.

The *Puṛanáṇúṛu* is a very interesting collection of four hundred short poems or odes by celebrated Tamil poets of ancient times. This anthology,* tradition says, was made by the Sangam of Madura.

The Sangam was a college or academy of literary men of eminence established by the Páṇḍiya kings. Mr. Casie Chitty observes in the *Tamil Plutarch:* "these kings had three different Sangams established in their capital at three different periods, for the promotion of literature .... and they made it a rule that every literary production should be submitted to their *senatus academicus* before it was allowed to circulate in the country." It is now difficult to say when the Sangam was first established, or to give the exact time it ceased to exist. In the commentary written by Nakkírar (a member of the Sangam in its last days), forming the greater part of the now existing commentary on Iṛaiyanár's "Akapporuḷ," an account of the three Sangams is given. Nakkírar was a contemporary† of the Choḷa king Karikála, who lived prior to the second century of the Christian era.‡ According to the ancient authorities there

* See preface, p. 16, "Víracholíyam," Mr. Tamótarampiḷḷai's edition; also p. 16 of his edition of "Kalittokai."

† Dr. Caldwell's introduction to his "Grammar of the Dravidian Languages," second edition, p. 131.

‡ *Cf.* my Paper, "A Half-hour with two Ancient Tamil Poets," in the Journal of the Royal Asiatic Society, Ceylon Branch, vol XIII., pp. 190–193.

were three* Sangams, known as the first, middle, and last. Amongst the members of the first Sangam were Agastiya, Muḍinágaráyar of Muranjiyúr, and others. And it is said to have lasted 4,440 years, during the reigns of eighty-nine Páṇḍiya kings, beginning with Káysinavaḷuti and ending in the reign of Kaḍunkon, when the city of Madura—not modern Madura, but another in the southernmost part of India—was submerged in the sea. The number of authors whose works received the *imprimatur* of that Sangam was 4,449, including seven Páṇḍiya kings. The second Sangam was established by the Páṇḍiya king Veṇḍoccheḷiyan † at Kapáḍapuram, and ceased to exist when that city, the then capital of the Páṇḍiya kings, was also submerged in the sea during the reign of Muḍattirumáṛan, having lasted 3,700 years, under fifty-nine different Páṇḍiya kings. Amongst its members were Tolkáppiyanár, Karunkoli, Mosi, Kírantai, and others. The works of 3,700 persons, including five Páṇḍiya kings, were accepted by this Sangam. The only work of importance of the time of this Sangam which now exists is the "Tolkápiyam," the celebrated treatise on Tamil grammar. The third and last Sangam was established by the Páṇḍiya king Muḍattirumáṛan at Madura (modern Madura), which was called Uttara (Northern) Madurai, to distinguish it from Southern Madura, which was destroyed by the sea. Amongst its members were Siṛumedávi, Sentambhútanár, Kiḻár of Perumkunḍrúr, Marutan Ilanáganár, Nallanduvanár, Nakkírar, Paraṇar, Kapilar, Kalláḍar, Síttalai Sáttanár, and others. The works of 449 poets, including three Páṇḍiyas, were accepted by this Sangam, which existed for 1,850 years, during the reigns of forty-nine Páṇḍiyas, and ended either in the time of Ugrapperu Vaḷuti or some time thereafter, that is to say, about the first century of the Christian era.

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* *Cf.* preface, "Vírachoḷíyam"; also Nakkírar, Nachchinárkkiniyár, the Ásiriyappa, in p. 3, footnote, in Chilappatikáram, Uraip-páyiram, and others.

† The name is so given in Mr. Tamótarampiḷḷai's edition of Iraiyanár's Akapporuḷ; but in the Ásiriyappa above mentioned it is given as Venḍérchcheḷiyan.

I am aware that Dr. Caldwell says that the last days of the third Sangam, if it ever existed, should be placed in the thirteenth century.* But I think that those who have studied the results of Dr. Hultzsch's researches in South Indian Archæology, as well as the ancient Tamil works which have been printed *since* the second edition of Dr. Caldwell's Grammar of the Dravidian Languages appeared, will see ample reason to doubt the correctness of the dates assigned by Dr. Caldwell to ancient Tamil authors and kings. I give a few instances in illustration of his erroneous conclusions.

Karikála, the Choḷa king, contemporary of Nakkírar, according to Dr. Caldwell lived in the thirteenth century. I have established that Karikála lived prior to the second century.†

Dr. Caldwell says that Jnána Sambandha, Appar or Tirunávukkarasu, and Sundara Múrtti, the three authors of "Deváram," lived in the time of Sundara Páṇḍiya, who, he says reigned at the end of the thirteenth century. All these three authors are mentioned in an inscription of the time of the Choḷa king Rája-rája Deva, which states that their images were worshipped in a certain temple (*South Indian Inscriptions*, vol. II., part II., p. 152), and Rája-rája Deva's reign began in 1004 of the Christian era (*South Indian Inscriptions*, vol. I., p. 169). Mr. P. Sundaram Piḻḻai, M.A. and Professor of Philosophy at the Mahárájá's College at Trivendrum, has shown in his essay "On the Age of Jnána Sambandha" that Jnána Sambandha's age must be placed prior to the seventh century. But there is perhaps reason for placing it even earlier,—earlier than the second century. Those who are familiar with Tamil literature have read of one of the miracles performed by Jnána Sambandha, viz., his raising to life a man of the Vaṇiga caste, who had died of

* Dr. Caldwell's introduction to his "Grammar of the Dravidian Languages," second edition, p. 131.

† See Journal, Royal Asiatic Society, Ceylon Branch, vol. XIII., pp. 190–193.

snake-bite. This miracle is mentioned in the "Tiruvilayáḍat Puráṇam,"* as also by Sekkilár in "Periyapuráṇam," written in the eleventh century.† It is mentioned in two poems, the "Tiruvantáti" and "Tiruvulá," on Jnána Sambandha, by Nambi Anḍár Nambi, who lived in the tenth century; † it is also referred to by Jnána Sambandha's contemporary, Appar, as well as by Sundara Múrtti, in their "Devárams." Now this identical miracle is referred to in the Chilappatikáram, a poem of the second century, by Kaṇṇaki.‡ It may therefore be that Jnána Sambandha and his contemporary, Appar, lived prior to the second and not in the thirteenth century.

I take this opportunity to state that I think I have been fortunate enough to identify the Páṇḍiyan king who was reconverted into Hindúism by Jnána Sambandha from Jainism, and about whom Dr. Caldwell's work contains much erroneous writing—the learned Bishop confounding him with a Sundara Páṇḍiyan, "Marco Polo's Sender Bandi," of the thirteenth century. Mr. Sundaram Piḷḷai has established that the seventh century is the *terminus ad quem* of the time of Jnána Sambandha, and I have shown above that he may perhaps be placed prior to the second century. How then can the king whom he converted have lived in the thirteenth century? The right name of this king was Neḍu

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* Vaṉṉiyuṉ Kiṇaṟum Iliṉkamum Aḷaitta Paḍalam.

† See "Age of Jnána Sambandha"; also Arumukha Návalar's edition of the prose "Periyapuráṇam," p. 9; and "South Indian Inscriptions," vol. I., pp. 63, 64. For an account of this miracle see "Periyapuráṇam" (Sadásivappiḷḷai's edition), p. 317, v. 473 *et seq.*

‡ See Chilappatikáram, Vanjina Málai. This poem was written by the brother of the Chera king Seṉkuṭṭuvan in the second century. As to the authorship of this poem, see Chilappatikáram itself, as well as Maṇimekhalai, Arumpadavurai Ásiriyar, and Aḍiyárkkunallár; Chilappatikáram is cited by Nachchinárkkiniyár in his commentary on Tolkáppiyam. For the age of Kaṇṇaki, see remarks on Seṉkuṭṭuvan (who built a temple for her), in vol. XIII., R. A. S., Ceylon: my Paper on "Chilappatikáram," pp. 81–84; Mr. Raṇasiṉha's Paper, "Which Gaja Báhu visited India?" p. 144 *et seq.*; and "A Half-hour with two Ancient Tamil Poets," p. 190 *et seq.* See also p. 36, *infra.*

Máṛan, and he is still worshipped as a saint under that name.* Nambi Andár Nambi mentions him: "The Máṛan, conqueror of *Nelveli*, who formerly impaled the Jains whom Jnána Sambandha overcame."† Sundara Múrtti says, "I am the servant of the devotee, the righteous Neḍumáṛan, who conquered *Nelveli*."‡

The word Neḍumáṛan is convertible into Neḍuncheḷiyan, as *Máran* and *Cheḷiyan* have the same signification, viz., Páṇḍiya. Neḍuncheḷiyan was a contemporary§ of Karikála, and was the subject of poems by Nakkírar and Máṇkudi Marutanár.‖ The latter calls him, "O great king, who captured *Nel-in-úr*."¶ *Nel-in-úr* means, *úr* the country, *in* of, *nel* paddy or rice. *Nelveli* means also the country of *Nel*,** and Nachchinárkkiniyár says that by *Nel-in-úr* is meant *Sáliyúr*.†† And there is only one Páṇḍiya in Tamil literature, who is styled the conqueror of *Nelveli*, or *Nel-in-úr*. If my conjecture, that the terms Neḍumáṛan and Neḍuncheḷiyan denote the same Páṇḍiya king, be correct, then Jnána Sambandha must have lived about the time when Jesus was born, when the throne of the Choḷas was occupied by Karikála, a conclusion which is supported by the fact that, judging from the Tamil literature of that period, this was the time when the Jain religion began to lose ground in Southern India.

Let us come back, however, to *Puṛanáṉúṛu*. Amongst several collections or anthologies made by the Sangam is

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* *Cf.* above quoted "Age of Jnána Sambandha." Also Periyapuráṇam (Sadásivappiḷḷai's edition, Madras, 1884), p. 246, v. 8, and p. 493.

† Tiruttoṇḍar Tiruvantáti.

‡ Tiruttoṇḍattokai.

§ *Cf.* Tamil "Chilappatikáram"; also note * on page 31, *infra*.

‖ Both poets were members of the last Sangam; the poems referred to are Neḍunalváḍai and Maduraikkánji, respectively.

¶ Maduraikkánji.

** *Veli* as an affix means *úr*, or country. (See Winslow's Tamil-English Dictionary, under the word வேலி.)

†† *Nel* = Sanskrit, *Sáli* = paddy or rice.

one known as Eṭṭuttokai,* or "the Eight Anthologies," whereof *Puṛanáṇúṛu* is one. An ancient stanza, quoted both by Mr. Tamótarampiḷḷai and Mr. Swáminátha Iyer,† gives the names of the "eight anthologies," namely, Naṭṭriṇai, Kuruntokai, Aínkúṛuṇúṛu, Padiṭṭuppattu, Paripáḍal, Kalittokai, Akanáṇúṛu, and Puṛanáṇúru. Of these only two have yet been printed: Kalittokai in 1887 and Puṛanáṇúṛu in 1894.

The *Puṛanáṇúṛu*‡ is cited by the great Tamil commentator Nachchinárkkiniyár in several of his commentaries. In the commentaryon *Tolkáppiyam* he cites it very often. Nachchinárkkiniyár, according to the author of the *Tamil Plutarch*, lived prior to the tenth century. Mr. Tamótarampiḷḷai, to my thinking, more correctly places him before the eighth century. Parimelaḷakar, the commentator of the *Kuṛal* and a contemporary of Nachchinárkkiniyár, also cites the *Puṛanáṇúṛu*, and so does Aḍiyárkkunallár in his commentary on Chilappatikáram. Swáminátha Iyer believes that Aḍiyárkkunallár lived prior to Nachchinárkkiniyár, but this is open to doubt.

Therefore the tradition that this collection *Puṛanáṇúṛu* was made by the Sangam of Madura is well founded.

A series of short Papers under the heading "Gleanings from Ancient Tamil Literature," which I shall from time to time contribute, will, I venture to think, convince the reader that all the poets and princes mentioned in the *Puṛanáṇúṛu* flourished before the end of the second century of the Christian era. The proposed Papers will also give an account of whatever is known of the lives of some of these poets and their patrons.

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* *Cf.* Kalittokai, p. 16, preface, for the names of all the collections.

† Mr. C. W. Tamótarampiḷḷai, B.A., B.L., Tamil examiner for the University of Madras, and editor of "Tolkápiyam," "Kalittokai," &c. Mr. Swáminátha Iyer, Tamil Pandit at Kumbhakónam College, editor of "Puṛanáṇúṛu," "Chintámaṇi," &c.

‡ *Cf.* Ásiriyappa mentioned in p. 18, footnote, which also gives Puṛanáṇúṛu as one of the collections made by the last Sangam.

It will be observed that amongst the names of the poets shown in the annexed lists are included twelve princes and six poetesses, one of whom was a queen of Madura; and that some of the poets and their patrons have more than one name, thus creating a certain amount of confusion as to identity, but this will disappear by a careful study of the different odes, the circumstances under which they were written, and by a comparison of references in other Tamil works.

List I.—Poets.

1 Attanvennáganár, of Kaḷḷiṭkaḍai, Madura
2 Aḍaineḍun Kalliyár
3 Arivuḍainambi (Pánḍiya)*
4 Áttiraiyanár of Kaḷḷil
5 Áliyár
6 Aiyyátichchiruvenḍeraiyár
7 Iḍaikkáḍanár
8 Irumpiḍarttalaiyár
9 Iḷaṇkaṇṇikkausikanár, of Madura
10 Ilankíranár, of Poruntil
11 Iḷantirayan, the Tonḍaimán
12 Ilamponvaṇikanár, of Uṛaiyúr
13 Ilamperuvaḷuti who "died in the sea" * (Pánḍiya)
14 Iḷaveṭṭanár, of the Vaniga caste, of Madura
15 Iḷaveyini, "the daughter of the Kuravar" †
16 Iḷaveyini, "the daughter of the devil" †
17 Ulochchanár
18 Únpotipasunkuḍaiyár
19 Erumaiveḷiyanár
20 Eyittiyanár, of Pullátṛúr
21 Óḍaikiḷár, of Tuṛaiyur
22 Órampokiyár
23 Órusiṛaippeyarinár
24 Orúttanár
25 Óréruḷavar
26 Auvaiyár
27 Katappillai, of Karuvúr
28 Kataiyankaṇṇanár

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* Belonging to the royal families of the Chera, Choḷa, or Pánḍiyas, some of whom only were kings.

† Poetesses.

29 Kandappillai Sáttanár, of Karuvúr
30 Kaṇiyan Púnkunḍran
31 Kaṇaikkál Irumpoṛai (Chera)*
32 Kanakkáyanár, of Madura
33 Kaṇṇampukuntáráyattanar, of the Ólaikkaḍai in Madura
34 Kaṇṇanár, the son of Perunkóḷináykan
35 Kaṇṇanár, of Támappal
36 Kaṇṇakanár
37 Kapilar
38 Kayamanár
39 Karunkuḷalátanár
40 Kaḷáttalaiyár
41 Kalláḍanár
42 Kaḷaitin Yánaiyár
43 Kávaṭṭanár
44 Kákkaipáṭiniyár Naccennaiyár
45 Kámakkaṇṇiyár
46 Kávaṭpenḍu (female guard)†
47 Kárikkaṇṇanár, of Káverippúmpaṭṭinam
48 Kilár, of Kári
49 Kilár of Arisil
50 Kilár, of Álattúr
51 Kilar, of Ávúr
52 Kilár, of Iḍaikkunḍrur
53 Kilár, of Perunkunḍrúr
54 Kilár, of Kúḍalúr
55 Kilár, of Kovúr
56 Kilár, of Mánkuḍi
57 Kilár, of Vaḍamodam
58 Kilár, of Kuṛunkóḷiyúr
59 Kiḷḷivalavan (Choḷa)*
60 Kíranár, of Mosi
61 Kíranár, the Kuṭṭuvan
62 Kuḍapulaviyanár
63 Kunḍukaṭpáliyátan
64 Kunḍrúr Kilár's son
65 Kumaranár, of Vémpattúr
66 Kuṛuvaḷuti, the son of Anḍar
67 Kuḷampátáyanár
68 Kúkaikkoḷiyár
69 Kotamanár
70 Kopperunchoḷan (Choḷa)*

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* Belonging to the royal families of the Chera, Choḷa, or Pánḍiyas, some of whom only were kings.

† Poetesses.

71 Tamilkkúttanár, of Madura
72 Táyankanniyár
73 Táyankannanár, of Ettúr
74 Tiruttámanár
75 Tumbiserkíranár
76 Dámodaranár, of Vadama Vannakan
77 Dámodaranár, the medical man of Uraiyúr
78 Nakkírar, of Madura
79 Nakkíranár, the son of Kanakkáyanár of Madura
80 Nakkanár, of Viriyúr
81 Nanmullaiyar, of Allúr
82 Nannáganár
83 Nannáganár, "the writer on Purattinai"
84 Nannáganár, of Viricciyúr
85 Nariverúttalaiyár
86 Nallátanár, of Kudaváyil
87 Nallurittiran (Chola)*
88 Nalankilli (Chola)*
89 Nalliraiyanár
90 Nappasalaiyár, of Marókkam
91 Nágariyar, also called Sangavarunar
92 Náganár, of Vellaikkudi
93 Niyamankilár, of Nocci
94 Nedunkaluttupparanar
95 Nedunpalliyattanár
96 Neduncheliyan, "victor in the battle of Talaiyálankánam (Pándiya)*
97 Neduncheliyan, "the conqueror of the Áryas" (Pándiya)†
98 Nettimaiyár
99 Pakkudukkainankaniyár
100 Padaimangamanniyár
101 Paranar
102 Pándarankannanár
103 Pári's daughters†
104 Piramanár
105 Pisirántaiyár
106 Pútappándiyan "who captured Ollaiyur" (Pándiya)
107 Pútanáthanár, of the Perunsatukkam in Karuvúr
108 Pútanilanáganár, of Madura
109 Putkovalanár, of Tangal
110 Púnkanuttirayar
111 Perálaváyar
112 Perunkadunko, "the author of a poem on Pálai" (Chera)*

* Belonging to the royal families of the Chera, Chola, or Pándiyas, some of whom only were kings.

† Poetesses.

113 Perumpútanár "the author of a poem on Koḍai"
114 Perundevanár, "the author of Bháratam"
115 Perunkoppenḍu, wife of Pútappándiya*†
116 Periya Sáttanár, of Vaḍamavaṇṇakkan
117 Perum Sáttanár, of Vaḍavaṇṇa-akkan
118 Perum Sittiranar
119 Perumpadumanár
120 Péreyinmuṛuvalár
121 Pottiyár
122 Ponmuḍiyár
123 Poykaiyár
124 Maduvéḷásán
125 Marutanilanáganár, of Madura
126 Maḷḷanár, the son of Alakkavjnálár, of Madura
127 Mákkótai (Chera ?)*
128 Mátimátirattanár
129 Máṭpittiyár
130 Máḍalan Maduraikkumáranár, of Koṇáṭṭu Ericcalur
131 Márkkanḍeyar
132 Másáttanár, of Áḍuturai
133 Másáttanar, of Okkúr
134 Másáttiyár, of Okkúr
135 Mudukaṇṇan Sáttanár, of Uṛaiyúr
136 Mudukúttanár, of Uṛaiyúr
137 Muḍavanár, of Aiyúr
138 Muḍamosiyár, of Enicceri in Uṛaiyúr
139 Muḍinágaráyar, of Muranciyúr
140 Múlankiḷár, of Avúr
141 Vaḍaneḍuntattanár
142 Vaṇparaṇar
143 Vanganár
144 Vánmíkiyar
145 Víraiveliyanár
146 Vennikkuyattiyár
147 Veḷḷaimálar
148 Vellerukkilaiyár
149 Sáttanár "of the big head"
150 Sáttanár "of the ulcered head"
151 Sáttanár, of Mosi
152 Sáttantaiyár
153 Siṛuvenḍeraiyár
154 Siṛukaruntumbiyár, of Mukaiyalúr in Choḷa territory

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* Belonging to the royal families of the Chera, Choḷa or Pánḍiyas, some of whom only were kings.

† Poetesses.

List II.—Patrons.

1 Akutai
2 Anji
3 Antuvansáttan
4 Antuvankíran
5 Antuvan Seralirumporai (Chera)
6 Arivudainambi (Pándiya)
7 Aruvantai *alias* Sentan, the chief of Ambar
8 Átanalisi
9 Átanungan
10 Ántai
11 Áy
12 Ilankantírakko
13 Ilankumanan
14 Ilanchetchenni, "of Neytalankánal fame" (Chola)
15 Ilanchetchenni, "conqueror of Seruppáli" (Chola)
16 Ilanchetchenni, "of Neytalankánal fame, conqueror of Cherás Pámulúr" (Chola)
17 Ilantattan
18 Ilaviccikko
19 Ilavelimán
20 Irunkovel
21 Iyakkan
22 Ugrapperuvaluti "conqueror of the fortress Kánappér (Pándiya)
23 Uruvappahrer Ilanchetchenni (Chola, father of Karikála)
24 Enádi Tirukkilli
25 Eliniyátan, of Váttáru
26 Elini, the Atiyamán
27 Éraikkón
28 Évvi
29 Olvát Kopperum Seral Irumporai (Chera)
30 Óymán Nalliyakkódán
31 Óymán Nalliyátán
32 Óymán Villiyátán
33 Óri
34 Kadiyanedu vettuvan
35 Kadunkováliyátán (Chola)
36 Kannaki, wife of Pekan
37 Kapilar
38 Karikála
39 Karumbanúrkilán
40 Karunkai olvát Perum Peyarvaluti (Pándiya)
41 Kári, the Malayamán
42 Káriyáti, the son of the chief of Malli

43 Kiḷḷivaḷavan
44 Kíransáttan (Páṇḍiya)
45 Kuṭṭuvankotai (Chera)
46 Kuḍakko Seralirumporai (Chera)
47 Koṇkánankiḷán
48 Kopperuncholan (Choḷa)
49 Kumaṇan
50 Tantumâran
51 Tarumaputtiran
52 Táman, chief of Tóndṛi
53 Tittan (Choḷa)
54 Tirumuḍikkári
55 Tervaṇmalaiyan
56 Tonḍaimán
57 Tóyanmâran, chief of Írantúr
58 Nannan
59 Nanmáṛan (Páṇḍiya)
60 Nanmáṛan (Páṇḍiya)
61 Nambineḍuncheḷiyan (Pâṇḍiya)
62 Nalankillicheṭchanni (Choḷa)
63 Nalankiḷḷi (Choḷa)
64 Naḷḷi
65 Nallurittiran (Choḷa)
66 Nágan, chief of Náḷai
67 Neḍunkiḷḷi
68 Neḍuncheḷiyan (Páṇḍiya)
69 Neduvelátán
70 Paṇṇan, chief of Vallár
71 Paṇṇan, chief of Siṛukuḍi
72 Paḷayan
73 Pári
74 Piṭṭankoṭṭran
75 Pekan
76 Perunaṭkiḷḷi (Choḷa)
77 Perunkaḍunko, "author of a poem on Pálai" (Chera)
78 Perunchottudiyan Seralátan (Chera)
79 Perumsáttan, son of the chief of Ollaiyúr
80 Perumsáttan, son of the chief of Piḍavúr
81 Perumseralirumpoṛai (Chera)
82 Peruvaḷuti (Páṇḍiya)
83 Pokuṭ Eḷini
84 Poṛaiyáṭṭrukiḷán
85 Pórvaikkopperunaṭkiḷḷi (Choḷa)
86 Malayamán's sons
87 Mallan, of Mukkávalnáṭṭu Amúr
88 Marutanár, of Mankuḍi

89 Mántaram Seralirumporai (Chera)
90 Máranvaluti (Pándiya)
91 Mávalattán (Chola)
92 Mávenko (Chera)
93 Mudukudumbipperuvaluti (Pándiya)
94 Mudittalaikkopperunatkilli (Chola)
95 Múvan
96 Vadimbalambanindra Pándiyan (Pándiya)
97 Vanjan (Chera)
98 Valluvan, of Náiyil
99 Vichchikkón
100 Vinnantáyan
101 Venkaimárpan
102 Senkannán (Chola)
103 Seralátan (Chera)
104 Soliya Enádi Tirukkuttuvan
105 Soliya Enádi Tirukkannan

II.—King Senkuttuvan of the Chera Dynasty.

Of the Chera kings of olden times, Senkuttuvan may be ranked among the most famous, not only by reason of his own greatness, but also as the grandson of the great Chola king Karikála, and, what is interesting to all Tamil scholars, as the brother of one of the most esteemed of Tamil poets.

I shall endeavour to gather together whatever is said of Senkuttuvan in Tamil literature.

The Chera kingdom extended on the north to Palani (the well-known sanitarium near Madura), on the east to Tenkási, on the south to the sea, and on the west to Kólikkúdu (Calicut), and included within its limits modern Travancore. Its capital was Vañji. The inhabitants of this kingdom were in those days both warlike and enterprising, presenting a striking contrast to their degenerate descendants. Their language then was Tamil.

Senkuttuvan's father was Seralátan, who was called Kudakko Nedun Seralátan and Perum Seralátan. He, too

was a prince of great renown and martial spirit. One poet calls him "Neḍun Seralátan of the ever-victorious banner, king of the Kuḍavars;"* another refers to him as "he who exercised sovereign power over the earth, even from Kumári (Cape Comorin) to the Himálayas in the north."† He married Soṇai,‡ or Naṭsoṇai, daughter of Karikála, and it is said that on one occasion she saved him from being drowned in the sea. §

The fact of his being the son-in-law of the great Choḷa did not prevent Seralátan from engaging in battle with Karikála, and, after his death, with his son and successor. The battle

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* Paraṇar in the Padiṭṭuppattu.

† Chilappatikáram, Váltukátai: note the unusual use of "orumoḻi" in this chapter. Ordinarily it means "one word," but here it is used to signify "exercise of sovereign power," *i.e.*, his *one word* prevailing over the region. Winslow, in his valuable Dictionary, does not give this meaning.

‡ In the interesting chapter Indra Viḷáveḍuttakátai in Chilappatikáram, which contains a short account of Karikála's capital and his doings, it is mentioned that he went to North India for purposes of conquest, and when there the King of Vajra Náḍu (Vajra country) presented him with a canopy of pearls, which was afterwards one of the wonders of Kavérippúm-paṭṭinam, the then capital of the Choḷas. The commentator says that the river Sona watered this country. This is the river now known as Son, Soane, or Sone. According to Hunter ("Imperial Gazetteer of India") it is said "to be derived from the Sanskrit *Soṇa*, crimson, a great river of Central India, and (excluding the Jumna) the chief tributary of the Ganges on its right bank. It rises in 22° 41′ N. latitude and 82° 7′ E. longitude, flows in a generally northern direction ...... in 24° 5′ N. latitude and 81° 6′ E. longitude it is diverted to the east, and holds that direction in a tolerably straight course until it ultimately falls into the Ganges about ten miles above Dinápur .... after a total length of about 465 miles."

It surely is not unlikely that, when his daughter was born, Karikála gave her the name of this river in compliment to the king of Vajra, it being not unusual for Hindú females to bear the names of well-known rivers. I may here mention that Karikála's capital, Kavérippúm-paṭṭinam, was partially destroyed by the sea during the reign of his successor or *his* successor, but before the death of Seṇkuṭṭuvan (see, amongst others, *Maṇi-mekhalai*, 25th Kátai). *Cf.* also pp. 192 and 193, vol. XIII., Journal, R. A. S., Ceylon.

§ Vanjinamálai, Chilappatikáram.

with Karikála took place at *Veṇṇil,** where Seralátan was defeated and was obliged to flee to the "North,"† and he seems to have remained there for some time smarting under the defeat. The poet Kaḻáttalaiyár‡ addressed an ode to him on this occasion, advising his return to his kingdom :—

The earth no longer hears the sound of the drum ; the *yaḻ*§ has forgotten its music ; large pans are no longer filled with milk, nor is *ghee*¶ made any more. The bees do not collect honey and the soil remains untilled. All gaiety has forsaken the broad streets of the cities. Like the sun who sets behind the hills when the moon rises, our king, covered with wounds inflicted by one who is his equal, has gone to the North with his sword. How sad are these days when I think of the past."

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* Battle of Veṇṇiḷ. In the poem "Porunaráttuppaḍai" the victory at Veṇṇiḷ is mentioned. (See Journal, R. A. S., C. B., vol. XIII., p. 200.) The defeat of the Chera king is also alluded to in "Paṭṭinappálai" thus : Kuḍavar kúmpa, meaning that he made the inhabitants of the Chera kingdom "tremble with fear." He seems to have also either in the same battle or afterwards defeated the great Páṇḍiya king Neḍunchéḻiyan, who afterwards caused Kovalan's death (see "Chilappatikáram"). I think I may as well say why I have come to this conclusion. In "Paṭṭinappálai" it is stated that Karikála defeated the Páṇḍiya who uttered the *Vanjinam.* The commentator Nachchinárkkiniyár refers to this *Vanjinakkánji* (equivalent to a form of declaration of war), which is No. 72 in *Puṟanáṉúṟu,* recited by Neḍunchéḻiyan. Nachchinárkkiniyár lived prior to the eighth century. (See p. 21, *supra.* In Chilappatikáram, canto IV., Anti malaich-chirappuch-chey kátai, occur these two lines with reference to the Páṇḍiya of the time :—

Iḷaiyáráyiṉum Pakaiyarasu kaḍiyuñ
Cheruman-deṉṉar.

That this refers to the same Neḍunchéḻiyan who recited the Ode No. 72 in Puṟanáṉúṟu is, I think, clear, as the word "Iḷaiyar" in both places has special reference to the king's early years when he conquered his enemies.

† Vaḍakku, "North," where, it is not stated ; but an eminent Tamil scholar whom I consulted says it may be Tiruppati, which has Vaḍamalai as one of its names ; or it may be the Ganges. Since writing this I find Vadatisaip-peyartal, "going to the North," is explained (Chilappatikáram, pp. 361, 362) as Kaṉkaiádappótal, "going to the Ganges to bathe in."

‡ Puṟanáṉúṟu, Odes 65, 66.

§ *Yaḻ,* a musical instrument which for several hundred years has not been in existence. See remarks of Aḍiyárkkunallár in Uraichirappup-páyirum, p. 5, in Chilappatikáram.

¶ *Ghee,* clarified butter. The statement here will be understood when it is known that no religious ceremony of any importance can take place without ghee, nor is rice eaten without it.

Karikála's own poet, Véṇṇik Kuyattiyár,* commemorating the same battle, sang:—

O descendant of that warrior who, sailing his warship on the broad ocean, when becalmed, compelled the god of the winds to fill the sails! O, Karikála, lord of mighty elephants, victorious in battle! Is he, who, when defeated at Veṇṇil, fled to the North, at all your equal?

Serálátan came back to his kingdom and lived to fight Karikála's son and successor, Perunáṭ Killi; † but this time the battle was disastrous, for both the princes met their death in the battle field.

The poet Paraṇar bemoaned this event:—‡

Many an elephant, struck by arrows, has fallen, to fight no more; famous horses with their brave riders lie dead; warriors who came riding in great chariots have all fallen with their shields covering their faces; war-drums have ceased to sound, as no drummer is now alive. Alas! two kings pierced by arrows have lost their lives. Sunk in sorrow are those who people their fair lands.

After the death§ of Serálátan, his widowed queen, Soṇai, was taken to the Ganges by her son Seṉkuṭṭuvan,‖ but whether she returned with him to Vañji after this pilgrimage or spent her days on the banks of the Ganges, as is not unusual with Hindú widows, it is not possible to say.

Serálátan had two sons, Seṉkuṭṭuvan, who succeeded him on the throne of the Cheras, and Ilankoaḍikal, who renounced the world, resided at Kuṇaváyil—a town east of Vañji—and wrote the celebrated poem Chilappatikáram.

Seṉkuṭṭuvan married Veṇmál, but whose daughter she was I have not been able to ascertain. After he ascended the throne he went, as already stated, with his mother on a pilgrimage to the Ganges, of which journey nothing is known. But he went again several years afterwards to Northern India, this time on a tour of conquest, of which some

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* Puṟanáṉúṟu, Odes 65, 66.

† He is called Velpahṟadakkaip, Perunaṭkiḻḻi, and Peruviṟatkiḻḻi.

‡ Puṟanáṉúṟu, Ode 63.

§ Kaḷáttalaiyár has also left a poem on Serálátan's death.

‖ Kátcikkátai, Chilappatikáram.

particulars may be gathered from *Chilappatikáram*, as also other works—*e.g.*, Paraṇar in *Paḍiṭṭuppattu*, *Maṇimekhalai*; Nattattanar in *Sirupáṇáṭṭuppaḍai*, &c.

According to these, the king was one day informed by some pilgrims who had returned from North India, that the princes there stated that the Tamil kings of the day, unlike their warlike ancestors, had become effeminate. This so provoked him that he declared he would forthwith march to the North and conquer the princes who sneered at him, and compel them to carry on their heads stone from the Himálayas for fashioning the statue of the goddess Pattini to be placed in the temple which, at the request of his queen, he had determined to build. Orders were accordingly issued for the army to get ready, and the inhabitants of the country were informed by beat of drum of the king's intention. Thereupon the Royal Chaplain or Guru, accompanied by the ministers and commanders of the different sections of the army, waited on the king, who received them seated on his throne borne by sculptured lions. After the usual greetings they inquired what the king's pleasure was. The king replied: "The message of the Árya princes conveyed to us by the pilgrims shall not pass unchallenged; for otherwise disgrace will fall alike on all Tamil kings. If our sword do not compel these Northern princes to carry on their heads the stone intended for the statue of the goddess, then let it be our fate to suffer the pains and penalties which kings who oppress their subjects must suffer." All endeavour on the part of the priest and ministers to dissuade the king failed, and then the Court Astrologer, "learned in the science treating of the twelve houses and the position of the planets and stars, and of the tithi, váram, yogam, and karaṇam," rising, exclaimed with bowed head, "Mighty king, may your power be always great! the auspicious hour has arrived! If you start now on your journey all the great kings of the earth will become your servants." The king prepared to set out; the earth shook under the tread of the mighty host consisting of numberless

horse, foot, elephants, and chariots; * the welkin rang with the sound of the drum and other martial instruments, and the flags concealed the sky. Having first sent his sword and white umbrella, symbols of royalty, to the temple of Siva, he entered the Audience Hall and feasted the chiefs of his army. Then he proceeded to the temple, and after prayers he received his sword and umbrella and mounted his elephant. Here garlands and other offerings from the temple of Vishṇu at Áḍakamáḍam, which the commentator interprets *Tiruvanantapuram*—Trivendrum, now the capital of modern Travancore—reached him. Leaving Vañji amidst the prayers and blessings of his subjects, he marched to Nílagiri (modern Nilgiris), where he encamped and rested a while. Here some sages visited him, and asked his favour and protection on behalf of the Bráhmans residing in and near the Himálayas. Here also Konkanars, fierce Karṇáṭas, and others joined him. Sanjaya, with 100 great chariots, 500 elephants, 10,000 horse, and 500 military officers, also joined him. He said to Sanjaya, "Kanaka and Vijaya, sons of Bálakumára, having lost watch and ward over their tongues, have reviled me in the North, ignorant of the might of Tamil kings; this army therefore is on its march, nursing its wrath. Go ye forward and arrange for the collection of numerous boats to carry the army across the great river Ganges."

After despatching Sanjaya and receiving the tributes sent by several princes, and suitably acknowledging them, he quitted Nílagiri and proceeded to the river Ganges, which he crossed. And after having been welcomed by the inhabitants, he proceeded further north and met in battle Kanaka and Vijaya and several other princes, whom he defeated after a fight lasting seven hours. He captured Kanaka, Vijaya, and several other princes and made them

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* This is the *Chaturaṅga*, from which the game of chess is also called. The queen, castle, and bishop of the English game represent the minister, chariot, and elephant respectively in the Hindú game.

prisoners. He compelled the first two to change their royal garments for the religious mendicant garb (*sannyási*), and sent his prime minister, Villavankotai, with a military escort to the Himálayas, from where a statue of the goddess Pattini was made and brought. He caused the two princes to carry it on their heads and returned to his capital with great spoils, after an absence of thirty-two months.* At Vañji, it is needless to state, he was welcomed by his queen and subjects with great rejoicing. Then he sent Kanaka and Vijaya, still dressed as religious mendicants, in charge of his messengers, to be exhibited at the courts of the Pándiyan and Chola kings, who however expressed their condemnation of the cruel treatment accorded to the unfortunate princes by Senkuttuvan.† When he heard this, the fiery king was for immediately declaring war, but was fortunately appeased by the Bráhman Mádalan, whose spirited address on that occasion, somewhat abridged, runs thus :—

"King of kings, may your power ever increase ! You have conquered Viyalúr, you have defeated nine Chola princes,

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* Ennanku matiyam Vañjininkiyam. "Chilappatikáram," p. 474.

† Such. and worse ill treatment to conquered princes was not unusual in those times. There is extant a short poem written by the Chera prince *Kanaikkál Irumporai*, immediately before his suicide, complaining of the treatment he received at the hands of his conquerer, the Chola king *Senkannán* ("the Red-eye"), which is quite pathetic : "Even if a child is still-born, or the birth is a dead mass (embryo), even this is regarded as part of humanity and receives proper treatment. But when, though a prince, my only fault has been misfortune in war, instead of being beheaded, alas ! that I should be chained like a dog and treated cruelly, even a drink of water being refused ; surely I have enough self-respect and courage left to commit suicide without seeking to appease hunger and thirst at the hands of strangers who pity my state ! "

The *Senkannán* here mentioned is *Ko-Senkannán* of Dr. Hulztsch (South Indian Inscriptions, vol. II., p. 153), whose name is mentioned in copperplate grants as ancestor of Vijayálaya, who reigned *circa* 875 anno Christi (South Indian Journal, vol. I., p. 112). Jnána Sambandha, in his *Devárams*, mentions him in more than one of his hymns. So does Appar (Tirunávukkarasu), his contemporary, as also Sundaramúrtti. Jnána Sambandha lived prior to the second century of the Christian era. *Cf.* pp. 19, 20, 21, *supra*.

the enemies of your cousin,* and you have now conquered Árya princes. Is your warlike spirit not content? May you live as many years as there are grains of sand on the banks of your beloved river Porunai. But will one's life be everlasting? It is well within your own knowledge how soon youth passes away, since your hair is gray and you are getting old and infirm. And yet without desiring to walk in the path of *Aram* (the law) you are still intent on the path of *Maram* † (darkness). Cease then your anger and perform, with your queen, the Rája Súyayága‡ without delay."

Thereupon the king released the Árya princes, and desired his minister Villavankotai to treat them as befitted their rank until the forthcoming religious ceremonies were over, and to send them back to their country. He gave directions for the construction of a temple to the goddess Pattini,§ and on its completion was present at its consecration, together with Kanaka and Vijaya, the Árya princes, and Konkar and Málwa and other princes, and Gaja Báhu, "king of sea-girt Ceylon."

In my Paper on "Chilappatikáram" I stated that the Gaja Báhu referred to was Gaja Báhu I., who reigned in Ceylon between 113–135 of the years of Christ. This has now been

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* Karikála's grandson. This battle with the Chola princes took place at Neriváyil, after the conquest of Viyalúr; see pp. 473, 474, 481, "Chilappatikáram." The defeat and death of the nine Chola princes is also mentioned in Padittuppattu V.:—

Arach-cheruvit chólar kudikkuriyór
Onpatinpar Uílaváyit purattiruttu.

† There is an old proverb which Appar, *alias* Tirunávukkarasu, contemporary of Jnána Sambandhar, mentions in one of his *Devárams*:—

Aramirukka maram vilaikkuk-kondavaré.

"When *Aram* is to be acquired easily, how foolish to seek *Maram* with one's best efforts." Adiyárkkunallár gives Sanskrit *hita* and *ahita* as equivalents of *aram* and *raram* respectively.

‡ A religious sacrifice or ceremony performed by a supreme sovereign.

§ *I.e.*, Kannaki, wife of Kovalan, who lost his life at Madura. *Cf.* page 81 *et seq.*, Journal, vol. XIII., R. A. Society, Ceylon, in which an error has to be corrected. Instead of "Kannakai" read "Kannaki," in this as well as in page 148 of the same volume.

confirmed by the Sinhalese authorities cited by Mr. Ranasinha in his Paper entitled "Which Gaja Báhu visited India?" When this visit took place Senkuttuvan had been on the throne of the Cheras for upwards of fifty years.* Senkuttuvan's reign must therefore have begun about the 70th year of the Christian era.†

5. Mr. E. S. W. Senáthi Rájá said:—

The Paper that has just been read is one of special interest, I need hardly say, to Tamils. The long list of poets and the long series of years during which the Sangam lasted, as given in the Paper, are no doubt based on tradition. But the antiquity of Tamil literature does not depend on tradition alone. It may be inferred from the evidence furnished by the Tamil literature itself, as well as from evidence derived from other sources. Not to be tedious, I will give only one instance of each.

It is well known that the classical literature of the Tamils has been written in a dialect called *Sentamil*, which is almost unintelligible to an illiterate Tamil man. The oldest grammar that has come down to the present day in that dialect is called *Tolkáppiyam*. *Tolkáppiyam* itself is not the most ancient work of its kind, for it appeals to the authority of still older writers. Two books of *Tolkáppiyam* have come down to us, and there are four different classical commentaries on it. *Tolkáppiyam* on the face of it purports to be modelled on the *Aindra Vyákarana*, or the grammar of Indra, the oldest of the eight schools of Sanskrit grammarians. How ancient the system of *Aindra Vyákarana* is may be gathered from the fact that it is the system which is adopted in the *Prátichákhyas* of the *Rig-Veda*. The division of letters into *uyir* (vowels) and *mey* (consonants), literally "life" and "body," and the division of vowels into *kuril* (short) and *nedil* (long) in the *Tolkáppiyam*, corresponds to the division into *svra*, *sparca*, *hrasva*, and *dirgha*, respectively, of the *Rig-Veda Prátichákhyas*. The classification of parts of speech into four, in the *Tolkáppiyam*, as *peyar* (noun), *vinai* (verb), *idai* (middle word), and *uri* (qualifying word), is identical with the terms *náman*, *ákhyáta*, *upasarga*, and *nipáta* of the Vedic grammarian. Similarly, the division of words into *pagupadam* (divisible) and *pagáppadam* (indivisible) in the *Tolkáppiyam* is equivalent to the *ingyapada* and *aningyapada* of the *Rig-Veda Prátichákhyas*. Again, the distribution of tenses into *nigal-poludu* (present), *iranda-poludu* (past), and *edir-poludu* (future) corresponds to the *vartamána kála*, *paróxa kála*, and *bhávishyat kála* of the Vedic grammarian. In fact, the whole grammatical arrangement is that of the *Rig-Veda Prátichákhyas*, and the terminology is a literal translation from Sanskrit. Now, if we turn from the *Rig-Veda Prátichákhyas* and the *Aindra Vyákarana* to the work of Pánini, the prince of Sanskrit

* Chilappatikáram, Nadukatkátai. The passage may perhaps also mean that he had *lived* fifty years.

† *Cf.* Journal, R. A. S., Ceylon, vol. XIII., p. 81 *et seq.*; Mr. Ranasinha's Paper, p. 144 *et seq.*; also page 191, where the age of Karikála, Senkuttuvan's grandfather, is discussed.

grammarians, it will be seen that his system is entirely different from that of the *Rig-Veda Prátichákhyas.* The more scientific and refined grammatical analysis of Páṇini and his technicalities will show that he lived in a later age, when the science of grammar was far more advanced. For more than 2,000 years the *Páṇiniyam* has been admired throughout India as a masterpiece revealed by divine grace. The argument which I would draw from this is, that the Tamil grammarian, when he deliberately set himself to model a system of Tamil grammar on a Sanskrit prototype, would undoubtedly have followed the unrivalled work of Páṇini in preference to the *Aindra Vyákaraṇa*, if the work of Páṇini had been known in his time. The obvious inference is that the first Tamil grammarian, whether it be *Agattiyan* or *Tolkáppiyam* who introduced the *Aindra Vyákaraṇa* system from Sanskrit into Tamil, lived prior to the age of Páṇini. So much for internal evidence.

As for external evidence, I will give one instance. According to the *Maháwaṇsa* the celebrated teacher Anando, "who was a rallying point, like a standard, to *Tambapanne*," had a disciple called Dípaṇkaro. This latter (who was apparently a Tamil) had obtained great renown for learning in the land of the Tamils, and was the superintendent of two religious houses there. It was he who composed "the perfect *Rupá-Siddhi.*" The oldest compilation from *Kachchayana's* grammar, according to Mr. Turnour, the translator of the *Maháwaṇsa*, is acknowledged to be the *Rupá-Siddhi.* It seems, therefore, that even in the early days of Buddhism the study of the science of grammar was prosecuted in the land of the Tamils.

I also agree with my honourable friend, the author of the Paper, in thinking that the generally received chronology of Tamil literature borrowed from Dr. Caldwell's *Comparative Grammar of the Dravidian Languages* is very erroneous. In fact, the venerable author of the *Comparative Grammar* had not sufficient materials before him at the time he composed his work to draw up a correct chronology. Such materials are, I fear, insufficient even now. I will give one instance among many of the errors of Dr. Caldwell.

According to Dr. Caldwell, the well-known Tamil work called *Múdurai* was composed after the arrival of Europeans in India. The only reason given for this startling statement is that the word *ván-kóli* occurs in one of the stanzas ; and the word *ván-kóli*, according to Dr. Caldwell, means "turkey," and as the turkey was introduced into Europe from the New World after its discovery in the fifteenth century, it must have been imported into India by Europeans. But it seems to me that the translation of Dr. Caldwell of the word *ván-kóli* into "turkey" is wrong. No doubt popularly the turkey is called *ván-kóli.* But in classical Tamil *ván-kóli* does not mean the turkey. It is applied to wild fowls, which are abundant in the forests of India and Ceylon even at present. The word *ván* in classical Tamil means "wild," "uncultivated," and occurs in combination with other words. Thus we meet with the combination *ván-payir*, which means a "plant which grows wild," or which requires no special cultivation. To draw a conclusion about the date of an author from one single word, the meaning of which has been misconceived, is, to say the least, very misguiding.

While I am perfectly in accord with the author of the Paper in admitting that the Tamils had a literature from very ancient times, I

must confess that the argument by which he tries to establish the age of Sambandha does not, to my mind, seem quite conclusive. Mere semblance or identity of names cannot go for much. Among the Tamils it is not unusual for a grandson or other descendant to take the name of his ancestor. Such evidence as is based on mere identification of names must be corroborated by evidence from other sources, before it can be accepted as conclusive. I may mention one difficulty (among others) which has suggested itself to my mind, by the period in which my honourable friend, the author of the Paper, places Sambandha. If Sambandha, the Saiva reformer, and his colleagues lived about the time when Jesus Christ lived, the Jains and Buddhists, according to all received accounts, must have been exterminated from the Tamil country at that time. Sambandha and his colleagues carried on a crusade against those heretics from one Tamil kingdom to another. But according to the Chinese traveller Hwen Thsang, who visited Southern India about the early part of the seventh century, there were a great many Buddhists and Buddhist temples in Southern India, and he also states that Nigrantha Jains were *numerous*. If Jainism had been so completely overthrown by Sambandha and his colleagues in the first century, it is improbable that the Jains should have been numerous in the early part of the seventh. I do not say that it is impossible. There might have been a Jain revival. But there must be *facts* to support such an inference. All that I wish to say is that we should carry a judicial frame of mind into inquiries of this kind.

My honourable friend would have done a signal service to the Society if he had placed before the Society a translation of the work on which he has written a Paper. In that case the Members of the Society could draw their own conclusions from facts, instead of depending on his *ipse dixit*, however sound. As a lawyer, he must know, that if he wishes to prove any facts contained in a document, the best way of proving them is by the production of the document itself. I make these remarks in no unfriendly spirit: it is a pleasure to me to see him devote himself to such studies. But I trust that when he gives us his next Paper he will also give us the benefit of having the original of the work on which his Paper is based, with a translation into English.

Messrs. J. Harward and F. C. Roles also made a few observations on the Paper.

Mr. C. M. Fernando said that the Papers that had been read were in every way worthy of the Asiatic Society, and had this additional merit, that they supplied ample material for discussion. He could assure Mr. Coomáraswámy that he brought a perfectly impartial mind to bear upon that discussion, and he would venture to say a few words which were suggested to him by a remark from the Chairman. He was sure the Chairman did not imply the meaning which his words seemed to convey, that Sanskrit and Tamil were the only forms of Oriental literature worth study. The Sinhalese people could, in spite of the depredations so systematically committed by the Tamil invaders of Ceylon, boast of a literature which would compare favourably with Tamil literature. With reference to a statement in the first Paper, that some of the Pándiyan kings were literary men of a high order, he would remind them that it was equally so in Sinhalese history. The great Parákrama, to whom some of the Indian kingdoms paid tribute, was an accomplished linguist and writer. One of the finest poems

in Siṉhalese, the *Kavsilumina*, was the work of King Páṇḍita Parákrama Báhu, and coming to a more modern period one is reminded of the Buddhistic legendary poem, the *Asadrisa Játaka*, from the pen of King Rajadi Rájasiṉha of Kandy.

Mr. COOMÁRASWÁMY in reply said :—It must be borne in mind that in giving an account of the Sangam from ancient Tamil works, I do not commit myself to any opinion with regard to it except as to the time when it ceased to exist, which I believe to be about the first century of the Christian era. There can be no doubt that *Tolkáppiyam* is very old, but I cannot agree with Mr. Senáthi Rájá that it is modelled after any Sanskrit grammar. I believe it to be quite independent of Sanskrit, and that it is based on a purely Tamil system as it existed in previous treatises which are not extant now.

The present occasion is not the time to discuss the age of Jnána Sambandha. I would refer those who take an interest in the matter to the essay on the subject by Mr. Sundaram Piḷḷai, a copy of which is in our Library.

I agree with Mr. Senáthi Rájá that an English translation of the Tamil works referred to in my Paper just read would be very interesting, but such an undertaking is quite unnecessary for the purposes of my Paper. I have merely to cite—as I have cited—my authority, and readers can easily verify them.

Dr. W. G. VANDORT regretted his ignorance of Tamil literature prevented him from making any observations on the Paper which would be acceptable to the Society; but referring to the remarks of the previous speaker, who claimed for the antiquity of Tamil poetic literature evidence of a superior character, he trusted that such evidence would be found of a more reliable kind than that adduced that evening by the Hon. Mr. Coomáraswámy in support of the three Sangams. For instance, the extraordinary coincidence in point of number between the poets accepted by each Sangam, and the number of years assigned to the same Sangam, was suspicious, to say the least of it. Again, the average period of government assigned to each of the Páṇḍiyan sovereigns, fifty years and more, was simply incredible, and savoured of the usual mystic and legendary character peculiar to traditional evidence.

6. A vote of thanks was accorded to the writer of the Papers (Mr. Coomáraswámy), on a motion proposed by Mr. P. Rámanáthan and seconded by Mr. C. M. Fernando.

Mr. Coomáraswámy replied, acknowledging the vote of thanks.

7. A vote of thanks to the Chair, proposed by Mr. Senáthi Rájá and seconded by Mr. Harward, terminated the proceedings of the meeting.

COUNCIL MEETING.

Colombo Museum, August 6, 1895.

Present :

Mr. J. Ferguson, in the Chair.

The Hon. P. Coomáraswámy. | Mr. F. C. Roles.

Mr. E. S. W. Senáthi Rájá.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Meeting of Council held on May 16, 1895.

2. Laid on the table a communication from the Lord Bishop of Colombo, stating that, as President of the Society, his Lordship consents to comply with the request of the Council, and will deliver an Address on the past history of the Society at the celebration of the Fiftieth Anniversary of its Institution.

3. Laid on the table a letter from Mr. Advocate Brito with reference to his remarks on the Papers " Chilappatikáram " and " Which Gaja Báhu visited India ? "

4. Laid on the table a letter from Mr. C. M. Fernando suggesting the employment at Meetings of a shorthand writer to take down verbatim accounts of the Proceedings.

Resolved,—That the Secretaries be empowered to engage a shorthand reporter for General Meetings, if special circumstances render it desirable.

5. Laid on the table :—

(*a*) A letter from Mr. Advocate Brito offering certain remarks on the Papers " Chilappatikáram " and " Which Gaja Báhu visited India ? " Referred to Mr. S. G. Lee and the Hon. A. de A. Seneviratna.

Resolved,—That the Secretaries do write to Mr. Brito to the following effect, viz.:—That as the larger manuscript Paper referred to by Mr. Brito is not before the Council, and as it is stated by him that it consists of 300 pages and is unsuited for delivery in the form of a lecture or lectures, and can only be studied as a whole, and is only intended for the specialist, the Council cannot express any opinion on the conclusions at which he has arrived. But they take this opportunity of thanking him for laying the particulars before them, and of expressing their sympathy with his researches. As they infer that he intends to print his manuscript, they feel that the questions raised by him can be better considered when it has been so brought before the public.

(*b*) Paper entitled "How the last King of Kandy was captured by the British," by Mr. T. B. Pohath. Referred to Messrs. W. P. Raṇasiṇha and E. S. W, Senáthi Rájá.

Resolved,—That the Paper be sent to Mr. Raṇasiṇha, for his opinion as to whether an English translation of the Paper has appeared before.

(*c*) Paper entitled "The Portuguese Expedition under Baretro and Castro to the Court of Kandy (1549-50 A.D.), with an Introductory Note, translated from the French of Lafitau," by Mr. C. M. Fernando. Referred to Messrs. H. C. P. Bell and Dr. W. G. Vandort for their opinions.

Resolved,—That in view of the opinions of the Members to whom the Paper was referred, it be sent to Mr. D. W. Ferguson, together with the Minutes on the Circular, for his opinion.

(*d*) Report by Mr. D. M. de Z. Wickramesingha on his Mission to Holland. Referred to Messrs. H. C. P. Bell and Mr. W. P. Ranasiṇha for their opinions.

Resolved,—That in view of the opinions of the Members to whom the Paper was referred, the report and enclosures be sent back to Mr. Wickramesingha, and that he be asked to be good enough to arrange them into two Papers in the manner suggested.

(*e*) Paper by Mr. T. B. Pohath, entitled "An Archæological Sketch of Gampola." Revised and returned as desired by the Council.

Resolved,—That the Paper be sent to Messrs. W. P. Raṇasiṇha and T. B. Panabokke, and that they be asked to state whether the information given in the Paper is correct; further, that Mr. H. C. P. Bell be asked to express his opinion on the literary standard of the Paper.

6. Laid on the table the following new Papers, viz.:—

(*a*) A Note on an ancient method employed in the instruction of Elementary Siṇhalese, by Mr. W. A. de Silva.

Resolved,—That the Paper be referred to Messrs. E. R. Gunaratna, Mudaliyár, of Galle, and S. de Silva, Mudaliyár, of the Public Instruction Department, for their opinions.

(*b*) "An Interim Report on the operations of the Archæological Survey at Sígiriya, February 24 to May 12, 1895 (with plans, &c.), by Mr. H. C. P. Bell, C.C.S., Archæological Commissioner. Forwarded by the Ceylon Government.

Resolved,—That the Paper be read at a General Meeting on some convenient day in September, to be fixed by the Secretaries, that H. E. the Governor be asked to preside, and that Mr. Bell be requested to read his Paper.

7. Considered applications for Membership, and resolved that the following gentlemen be elected Resident Members of the Society, viz.:

H. Tiruvilangam, Proctor of the Supreme Court. Recommended by (1) C. M. Fernando and (2) W. P. Raṇasiṇha.

J. G. C. Mendis, B.A. (Cantab.). Recommended by (1) G. A. Joseph and (2) C. M. Fernando.

GENERAL MEETING.

Colombo Museum, September 10, 1895.

Present:

His Excellency Sir Arthur E. Havelock, G.C.M.G., Governor, Patron, in the Chair.

Mr. J. H. Barber.
Mr. B. W. Bawa.
Mr. W. A. de Silva.
Dr. W. H. de Silva.
Rev. F. H. de Winton.
Mr. C. M. Fernando.
Dr. H. M. Fernando.
Mr. J. Ferguson.
Mr. J. F. W. Gore.
Mr. Staniforth Green.
Mr. R. W. Ievers.
Dr. W. G. Keith.
Mr. F. M. Mackwood.
Mr. T. G. C. Mendis, B.A.
Dr. Lisboa Pinto.
Mr. F. C. Roles.
Mr. E. S. W. Senáthi Rájá.
H. Sri Summaŋgala, Terunnánse.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Visitors: twelve ladies and eighteen gentlemen.

Business.

1. Read and confirmed Minutes of Meeting held on July 13, 1895.

2. His Excellency explained the object of the Meeting to be the reading of an "Interim Report by Mr. H. C. P. Bell, Archæological Commissioner, on the Operations of the Archæological Survey at Sígiriya in 1895." He stated that his acquaintance with Mr. Bell's ability in dealing with such matters made him feel sure that the Paper would be one of great interest and curiosity.

3. Mr. Harward read Mr. Bell's Report to Government,* prefacing it with extracts from a short Paper by Mr. A. Murray, published in "Black and White," giving a general description of Sígiriya and its history.

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* Forwarded to the Hon. the Colonial Secretary with Archæological Commissioner's letter No. 417 of July 13, 1895.

INTERIM REPORT ON THE OPERATIONS OF THE ARCHÆOLOGICAL SURVEY AT SIGIRIYA IN 1895.*

By H. C. P. BELL, C.C.S., Archæological Commissioner.

FOR a general description of Sígiriya reference may be made to the following, the only known accounts (a few brief notices excepted) :—

(1) *Mahávaṉsa*, chapter XXXIX.

(2) *Sígiri, the Lion Rock, near Pulastipura, Ceylon, &c.*, by T. W. Rhys Davids, late of the Ceylon Civil Service (R. A. S. Journal, vol. VII., art X., 1875).

(3) *On the Ruins of Sígiri in Ceylon*, by T. H. Blakesley, Public Works Department, Ceylon (R. A. S. Journal, N. S., vol. VIII., art. II., 1876).

(4) *The Fortress Rock of Sígiriya, and its Ancient Frescoes*, by A. Murray, Public Works Department, Ceylon. (Manuscript Paper : extracts printed in "Black and White," No. 189, 1891.)†

2. "Some systematic examination of the interesting remains at Sígiriya"—to quote from the Message to Council of His Excellency the Governor Sir A. H. Gordon, November 20—was first specially contemplated in 1889.

3. In 1893 the Archæological Commissioner received definite orders from the Government to commence in 1894, and carry to completion the survey of either Sígiriya, in the Central Province, or Yápahuwa, in the North-Western Province. ‡ I selected Sígiriya as of higher antiquity and distinctly greater interest.

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* In illustration of the Report, plans, architectural drawings, and views of the Rock and its surroundings, done by the Archæological Survey, were exhibited in the room ; also an album of photographs taken by the Archæological Commissioner.

† Reprinted in the *Ceylon Literary Register*, 1891, vol. II., p. 85.

‡ Letter from the Hon. the Colonial Secretary to the Archæological Commissioner, September 13, 1893.

4. A first hurried visit had been made to Sígiriya on June 22, 1893.*

5. Subsequently correspondence was started with the Public Works Department to secure, by the early months of 1894, the erection of iron ladders and an iron hand-rail,—an essential preliminary to carrying on operations on the summit of the Rock with safety.†

6. Owing to change of Public Works Department officers and other causes, protracted delay ensued, despite reiterated protests; the only suitable season for work passed; and not until the end of 1894 were the iron ladders, &c., fixed in position.‡ Thus a whole year was lost.

7. Meanwhile, on April 15, 1894, I again visited Sígiriya and made an ascent by the jungle-wood ladders, and 6-in. rock grooves beyond, to the top of the Rock, with a view of gaining some notion of the probable amount of work to be done on the summit.§

8. The summit of the Rock was then (April, 1894) covered with forest trees and a dense undergrowth, neck high. This, with the undulations of the ground and free outcrop of brick, satisfied me that the clearing of the timber and scrub, and thorough excavation of the mounds of *débris*, would entail heavy labour.

9. In August, 1894, my Assistant (Mr. M. F. Maxfield), acting on written directions from Kaḷutara,‖ employed a gang of Siṅhalese villagers to fell and burn the trees on the top of the Rock, as well as close round the base of the western and southern scarps. Nothing more could be done in 1894.

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* Album, C 178–183.

† Copies of the correspondence were forwarded to Government.

‡ To guard against all possibility of accident during the continuance of work in 1895 the iron hand-rail was supplemented, by order of the Archæological Commissioner, with upright and cross fence-sticks. (Album, C 474.)

§ Album, C 362–370. This was the *last* of some half dozen ascents to the summit made by *Europeans* prior to the fixing of the iron ladders and hand-rail. The rock was first ascended by a *lady* on April 14, 1895.

‖ Mr. Bell acted as District Judge, Kaḷutara, whilst also directing Archæological Survey operations, between May 1 and December 7, 1894.

10. A third visit to Sígiriya in January of this year, in company with Mr. G. S. Saxton, Assistant Government Agent, Mátalé, enabled me to select sites for the immediate erection of temporary "cooly lines" and huts (wattle, leaf, and thatch) for overseers and labourers of the Archæological Survey. The "lines" were built between the south end of the Rock slope and the tank: the rice and tool store and tent of the Archæological Commissioner placed on a plateau a hundred yards from the "gallery."

11. Tamil labour—the Sinhalese cannot, or will not, dig —is not obtainable locally. There was, therefore, no alternative but to move a force from Anurádhapura to Sígiriya. This I succeeded in doing, not without considerable difficulty, due to the place having a bad name from its forest seclusion, the dread presence of countless *yakku* or *pisáchikal* (demons), the unwholesome tank water, and the scarcity of food. The latter objection I partially overcame by arranging for advances of rice and cocoanuts, in addition to a slightly enhanced rate of wages.

12. Finally, on February 24 a force of 37 men and boys left Anurádhapura for Sígiriya under my Head Overseer. This inadequate gang was gradually raised by irregular drafts to 75, but the total strength continued to fluctuate owing to sudden and unavoidable "disappearances."

13. I joined the labour force on March 5 and remained in personal charge of operations until May 12, when the season's work had to be closed, strong winds and generally inclement weather having set in.

14. The weather broke on April 26 with a succession of very heavy thunderstorms followed by gusty days, which gradually ushered in the high wind that on the Rock's summit resembles a gale.

15. The health of the coolies during the two and a half months they were at Sígiriya was on the whole good. A few cases of fever and dysentery in a mild form were the chief ailments, next to sores—a real plague. Since their

return to Anurádhapura many of the coolies have been incapacitated for work from a crop of ulcerated sores, undoubtedly traceable to the bad tank water at Sígiriya.

16. The whole force—a strange and remarkably unpleasant experience—was for quite a fortnight harassed by the *bambaru*, or rock-bees,* whose hives line the cliff. These aggressive little pests (with a sting considered almost as severe as that of the *deborá*, or hornet) † lay in wait for the approach of the coolies, and more than once, *suo more*, literally chased them down to their lines, inflicting stings that half blinded some of the men and laid them up for days together.‡ Hardly one escaped, and work on the summit had to be temporarily suspended. After several ineffectual attempts to destroy the hives by riddling them with shot and ball, we at last succeeded by slow-burning fire balls (Siṅhalese, *veḍi doḍan*) in burning them out from their main hive a hundred feet or more up the west cliff. The rest of the bees then gave comparatively little annoyance.

17. Briefly, the work done at Sígiriya by the Archæological Survey during the season of 1895 comprised :—

(1) *Clearing* of trees and undergrowth (*a*) *on the summit*, half done in 1894 ; (*b*) *below the Rock*, within the outer *bẹmma*, or rampart, of the ancient *nuwara* (city).

(2) *Excavations* (*a*) on the summit ; (*b*) below.

(3) *Other work.*

(4) *Detailed measuring up and drawing* the walls, steps, &c., laid bare by axe and spade.

18. Full plans, &c., are reserved for my Annual Report. The following, forwarded with this preliminary report, will give a good general idea of the nature and amount of work carried out :—

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* *Vespa cincta* or *affinis*. † *Eumenes petiolata*.

‡ Tennent (*Ceylon*, I. 258) commits himself as follows :—" I have never heard of an instance of persons being attacked by the bees of Ceylon, and hence the natives assert, that those most productive of honey are destitute of stings."

(A) *Plan of Sigiri Nuwara* (adapted from Mr. Blakesley's Plan).

(B) *Survey Plan of the summit of Sigiri-gala* (made by the Archæological Survey), showing the terraces, &c., and the excavations completed in 1895.

(C) *Elevation Drawing* (sample) of one mound and trench on the summit.

(D) *Photographs* taken at Sígiriya.*

(1) CLEARING.

19. (*a*) *On the Summit.*—The numerous trees felled in August, 1894, had to be cut up, thrown over the Rock, or burnt, and a tangled growth of *mána* grass† and creepers removed. This work alone occupied a fortnight.

20. (*b*) *Below the Rock.*—Starting from the south-west corner of the Rock and working northward down the steep terraced slopes, the undergrowth—in places thorny and close—was gradually swept as far as the *mahá bẹmma*, or great ramp, the path to Pidurágala being kept as the western limit at first, and subsequently the Talkoṭé village path. The area embraced covers roughly half a mile by one-third.‡ It is strewn with scores of boulders, large and small, marked by grooves and mortice holes innumerable, that formerly held walls and pillars of the city buildings. All clearing was done by Siṇhalese labour.

21. As will be seen on reference to Plan (A), there remains to be cleared the area west and south-west of the Talkoṭé path up to the *mahá bẹmma*, and an unknown extent round the north and east sides of the Rock, to say nothing of the jungle along the huge stone embankment stretching south from the present tank.

22. A proper survey of the—miles of—rubble-faced§ banks, which hold up a succession of terraces to the south,

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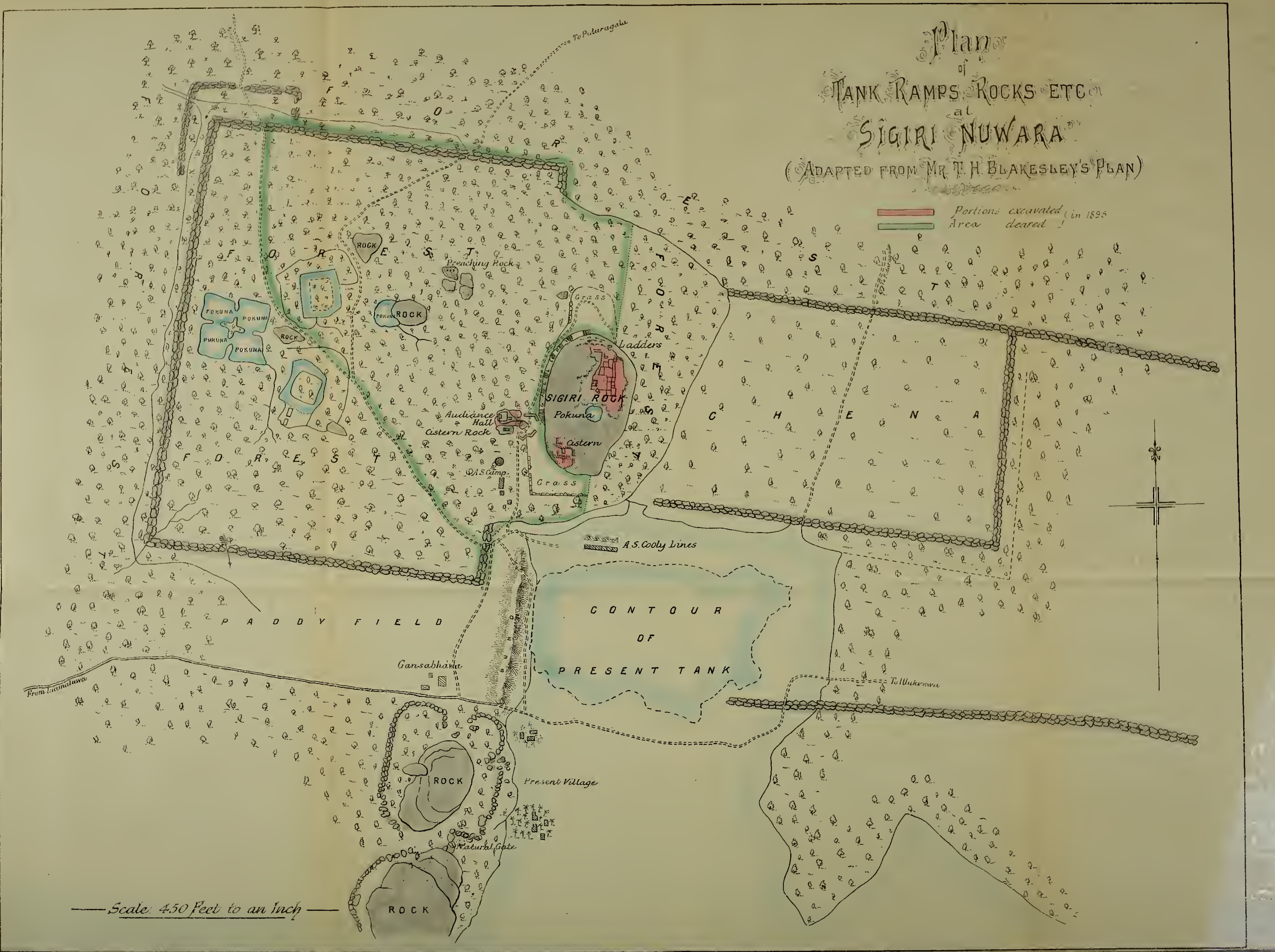
* Album, C 419–478.

† *Andropogon Zeylanicus.*

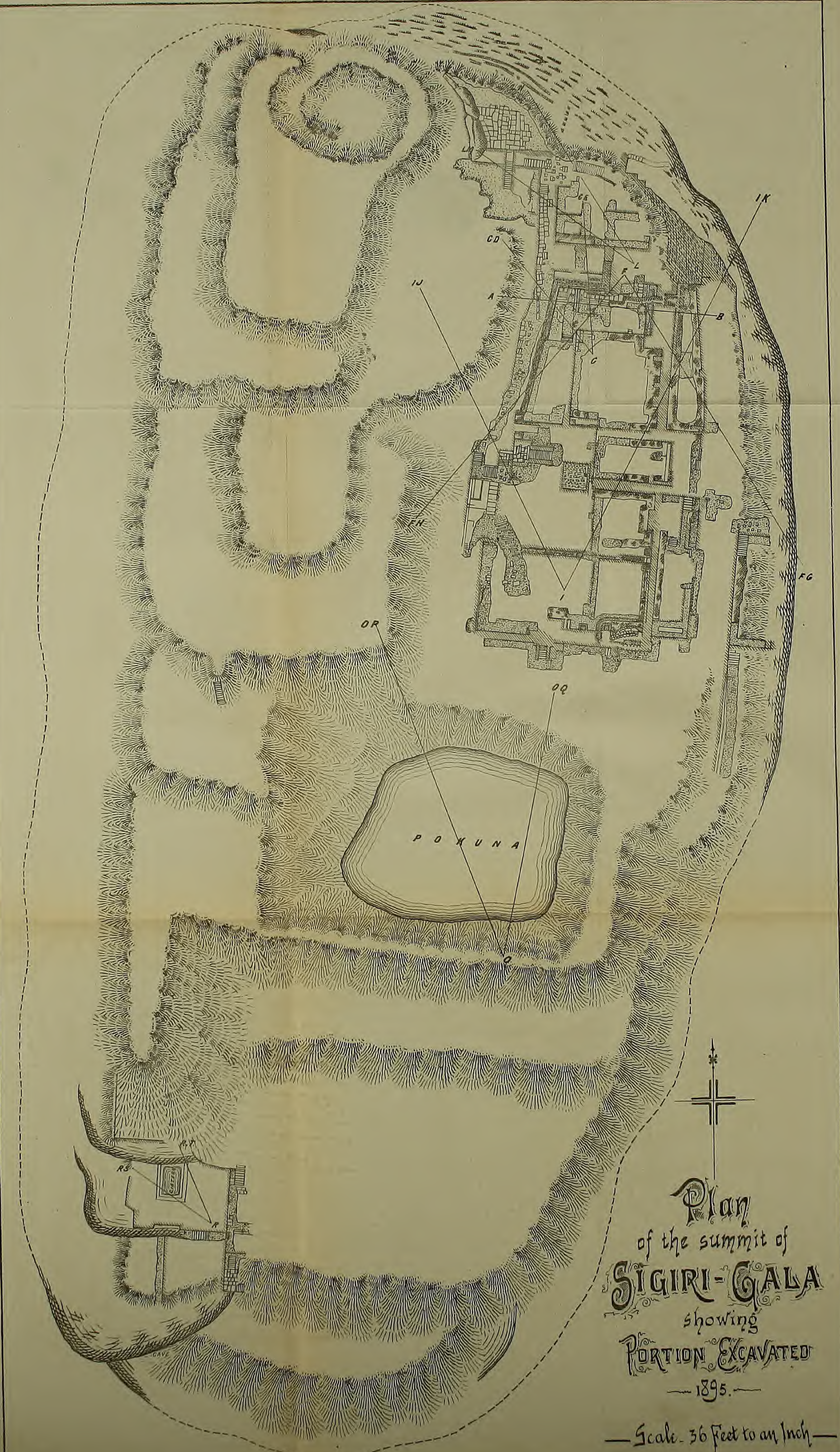
‡ See Plan A.

§ Album, C 470.

PLAN "A."



H. C. P. Bell,
Archl: Commr, del.



Lith. Surveyor General's Office Colombo No 308.

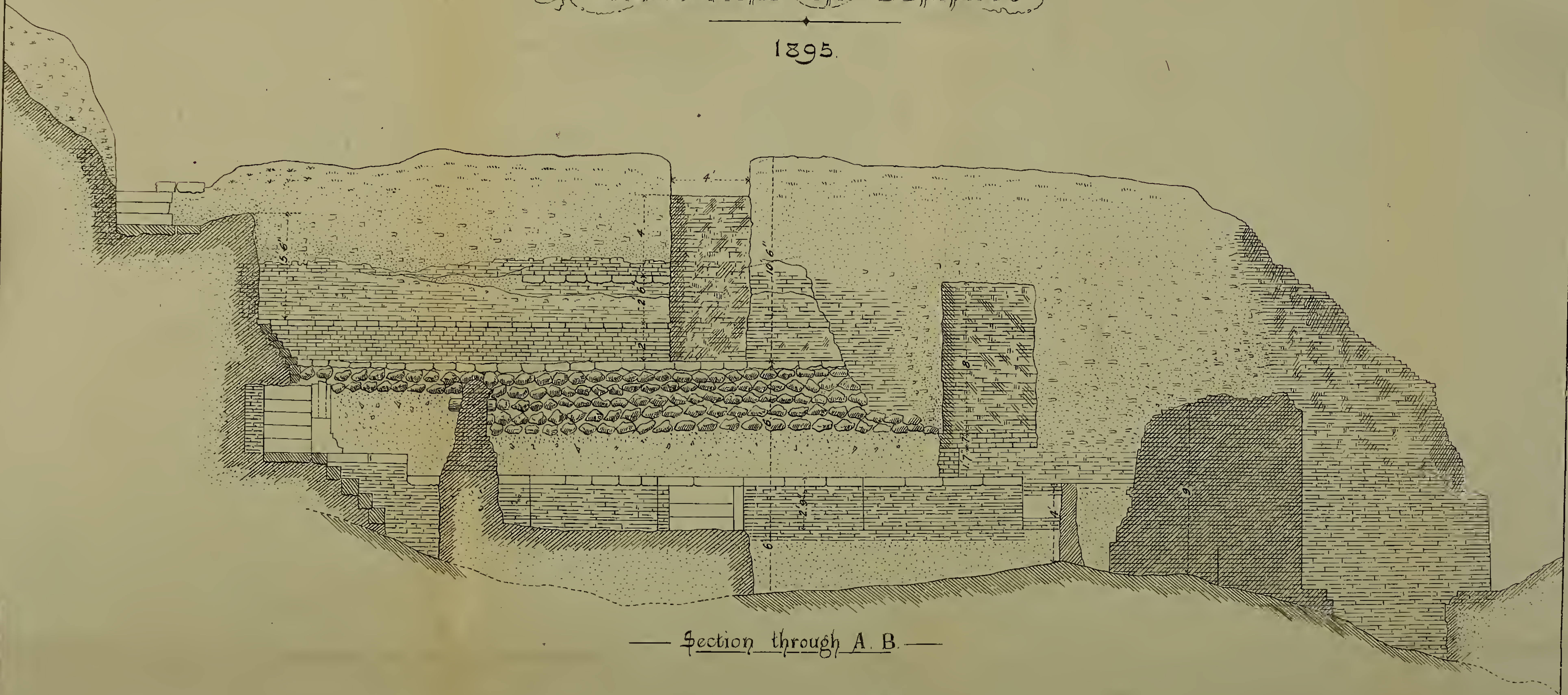
D. A. L. Perera
A. P. Siriwardhana } del.

BRITISH MUSEUM

SIGIRI-GALA

EXCAVATIONS ON SUMMIT

1895.

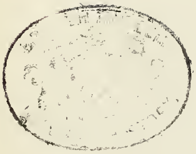


Section through A. B.

Scale. 6 Feet to an Inch

Lith. Surveyor General's Office, Colombo. No 809.

D. A. L. Perera del.



west, and north of the Rock, can be effected only after the whole area of the ancient *nuwara* is freed of undergrowth.

23. In addition to the large area within which the whole of the low jungle has been cut and stacked into heaps for burning, a considerable number of trees was felled and cut up along the west face of the Rock and round the principal groups of boulders (" Audience Hall," " Cistern Rock," " Preaching Rock," &c.) to better open out the view.

24. It is now for the first time practicable to get a comprehensive view of the western side of Sígiri-gala from the commencement of the approach near " Cistern Rock."

(2) Excavations.

25. (*a*) *On the Summit.*—Survey Plan (B) shows that the general fall of the ground—doubtless following the slope of the living rock below—is from west to east, and less abruptly from north to south. This natural declination was evidently turned to account in the adaptation of the ground for the terraces and buildings which once occupied it. The terraces along the high ground bordering the west edge and stretching inwards to about the axis of the hill, fall away very gradually from north to south, as do those from the central *pokuṇa* or pond, to the south and east verge of the Rock. The steepest bank runs longitudinally south from the north end of the Rock (marking the high ground off from the low level area excavated this year) to the *pokuṇa*, where the slope must be 40 ft. high, and upwards. The only high bank lying east and west adjoins the Rock's north-east edge,* but there are low banks south of the pond.

26. The ground worked this year lies between (i.) the high back-bone slope down the centre, (ii.) the north-east verge of the Rock and (iii.) the *pokuṇa*, with (iv.) a portion on the south-west around the rock cistern. The whole area completed equals an acre or more.†

* Album, C 429, 430, and Drawing (C).

† See Plan (B).

27. Excavations were started from the head of the steps which still mark the point where the "gallery" reached the summit at the north-east edge of the Rock.

28. Progress was necessarily slow. The intense—almost unbearable—heat on the exposed and shadeless Rock; only impure water from the *pokuṇa* to slake thirst; and an unusual depth (15 ft. in places)* to deal with of caked brick and stone *débris* held together by tree-roots, all rendered the daily task no light one.

29. It soon became patent that we had to face *ruins of at least two periods.* Walls were found to run over walls, pavement above pavement, and stairs below stone ramps. I therefore deemed it advisable to sink the trenches *down to the bare rock* in most cases.

30. As, too, the internal arrangement of rooms varied, every wall had to be followed along its inner as well as its outer face.

31. Further, the certainty that buildings, passages, &c., covered *the entire summit to the very edge of the cliff all round* made it necessary to carry every basketful of earth, &c., to the eastern verge and throw it to spoil below.

32. Broadly speaking, the buildings (so far as can at present be judged) seem to have contained spacious rooms separated by passages paved with quartz flags and united by quartz stairs—*quartz* everywhere—a striking feature of the Sígiriya ruins.†

33. One boldly-carved *asanaya* (9 ft. 10 in. by 4 ft. 6 in.), or throne, hewn out of the *mahá-gala* (the gneiss rock core), has been exposed. It fronts east, and lies at the foot of the high ground west of the area excavated.‡

34. A little useful work was also done near the south-west edge. The *cistern* sunk here into the solid rock, measuring 13 ft. 2 in. by 9 ft. 10 in. and 8 ft. 6 in. in depth,

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* Drawing (C) and Album, C 475, 476.

† See Plan (B).

‡ Album, C 477. 478.

was cleared of some 7 ft. of brick and mud, and scrubbed clean for future use, the ground round about being dug up and levelled off to prevent the wash of the rains finding its way again into the cistern.*

35. (b) *Below the Rock.*—After the path from the tank to the ladders on the north side of the Rock had been widened and stripped of *mána* grass and loose brick-bats, that made the approach additionally arduous from the difficulty of picking one's way with secure footing, only two parties were kept below, except during the time that the *bambaru* held the Rock against us.

36. My first object was to settle the moot point as to the approach, or approaches, to the "gallery" from the lower terraces. A step or two peeping out here and there from the *mána*-covered mound, strewn with bricks, which falls away westward from the present entrance to the "gallery," pointed to stairs in this direction.

37. Working from the Rock scarp a few yards south of the existing ascent into the "gallery" at the wide grooves which once held the "gallery" walls, the parties very soon struck two sets of stairs (*quartz* here again) branching off south-west and north-west and descending by a series of level landings and flights of steps. These stairs have been slowly followed—each with its flanking brick wall to the right of the ascent—down to the terrace immediately above the "Audience Hall" and "Cistern" rocks.

38. The southern descent manifestly runs along the slope of a south-westerly spur of the Great Rock, and finally curls inwards at the bottom, fully 10 ft. below present ground level.†

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* Album, C 368. A small *cave* lies lower down, south. See Plan (B). Two ancient *kalageḍi*, or water pots, recovered from the bottom of the cistern, have been sent to the Colombo Museum. These may be 1,400 years old.

† Album, C 460, 461.

39. That on the north—six flights of steps at least, with intermediate landings—mounts straight up due east from the ground just outside a stone gateway a little north-east of the "Audience Hall," until, nearing the Rock, it converges to the south-east, and probably met the termination of the south approach at the "gallery." *

40. Some of these quartz staircases had as many as twenty to thirty steps, beautifully dressed, and several are still in excellent preservation.

41. What buildings, &c., lay between the two approaches must be left for another season's excavation to settle.

42. Between the "Audience Hall" and the "Cistern" rocks runs a narrow gorge or passage, and below their north-west and south-west angles respectively are two *caves* formed by the overhanging rock. Both these caves as well as the passage have been excavated.

43. A flight of steps leads down into the gorge,† and there is an exit flight at the back (west) of the "Cistern" rock.

44. The cave under this rock—erroneously styled the "Queen's Bath," from a supposed connection with the cistern above, equally misnamed the "King's Bath"—has evidently been restored at some period. This was obvious from the low wall of wrought slabs with mouldings which surrounded the central rock-cut *ásanaya* having been built up irregularly in brick walls. These had to be demolished and the cave freed of a heavy accumulation of *débris;* the removal of which brought down part of the rock roof that had been loosened by damp and age, necessitating cautious blasting and a fresh clearance. During the last week of work the cave was finally emptied of fallen stone, brick, and earth; the moulded slab wall properly re-set; and a neat brick wall built on two sides to hide the fissures running back into the bowels of the rock.‡

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* Album, C 458, 459, 464. † Album, C 466. ‡ Album, C 467.

45. Opposite this cave, that under the "Audience Hall" rock was similarly dug out, and a semicircular brick wall, with middle entrance, exposed in front. This cave probably once served as a *viháraa.**

46. The connection between the area immediately east of the "Audience Hall" rock and the upper terraces has yet to be traced. Some trial trenches were dug near the *gal-ásanaya*,† which lies lower than the Audience Hall boulder, before work ceased for the year.

47. "Finds" have been so far few, and somewhat disappointing: clay lamps, and water pots, a variety of potsherds, pieces of a white china bowl, a small stone figure of Buddha, a tiny crystal *karaṇḍuva* (relic casket), a flowered *kúra* (hairpin) of copper, a small and hopelessly corroded coin, and half a bushel of iron and copper nails—these complete the list.

(3) Other Work.

48. (*a*) Whilst digging out the caves above mentioned we lighted on four worked slabs, which, upon measurement, fortunately proved to be the stones missing from the parapet wall of the rock cistern above. They must have fallen, or been thrown, over the rock centuries back.

49. With infinite labour these heavy stones were rolled first along the gorge, then up a steep bank, and finally, by improvising an inclined plane of tree-trunks, dragged to the top of the rock, and once more accurately replaced. The cistern (16 ft. 2 in. by 8 ft. 1 in. and 5 ft. 7 in. deep), now properly restored, is not ornamental alone, but can be turned to practical service.‡

50. (*b*) In the course of my personal exploration of the forest around Sígiri-gala I climbed a strangely-shaped rock pitted with sockets for pillars, and with an eastward slope at a steep angle. This boulder is situated about 300 yards from the north-west end of the Great Rock. The

* Album, C 468. A small marble Buddha was exhumed here.

† Album, C 469.

‡ Album, C 431, 432, 462, 463.

surface of the boulder when first seen was buried beneath a "waterfall" of *ehatu-mul* (trailing roots of the *Ficus Tsiela*, Roxb.) and a thick crust of vegetable mould.

51. A thorough clearance of the rock revealed three deeply incised seats (the largest 9 ft. by 7 ft. 4 in. by 3 ft. 9 in.) one above the other, down its centre, and on every side of them innumerable grooves and mortice holes.

52. This new discovery I have provisionally named the "Preaching Rock."* Its west and north-west faces overhang and form lofty caverns, two of which bear short inscriptions in cave character.†

53. (*c*) The slow abrasion of ages had filled the whole length of the "Gallery"‡ (355 ft.: average breadth, 7 ft.) with chips and fine dust worn off the rock face. The gray granite dust lay in some places a foot thick or more over the quartz flags which pave the gallery.

54. I had the whole of this undesirable carpet removed—a tedious process, for the dust had to be pushed by handfuls through the half-dozen "weep-holes" of the gallery floor. The appearance of the "gallery" with its six flights of steps has been very greatly improved by this clean sweep.

(4) Measurements and Drawings.

55. The measuring up and taking levels of the trenches, walls, steps, &c., excavated on the summit, as well as below the Rock, has been thoroughly done, and occupied much time. It was essentially necessary to do this work before leaving Sígiriya for the year, as the brickwork where exposed is so friable that the north-east monsoon will most assuredly bring down a great deal of it. Even the heavy but brief rain which fell in April washed away one wall and a flight of steps in a single night.

56. Besides completing, in conjunction with my Head Overseer (A. P. Siriwardhana), a careful prismatic compass survey of the summit and the portion excavated this

* Album, C 465. † These will be given in my Annual Report.
‡ Album, C 448.

year,* Mr. D. A. L. Perera, First Draughtsman, Archæological Survey, has made drawings to scale of—

(*a*) "Gallery" (plan).
(*b*) "Audience Hall Rock" (plan and sections).
(*c*) "Cistern Rock" (plan and sections).
(*d*) Cave below *(b)* (plan and sections).
(*e*) Cave below *(c)* (plan and sections).
(*f*) "Preaching Hall Rock" (plan and sections).
(*g*) *Gal-ásanaya* on the summit of the Great Rock† (plan and sections).

57. Mr. Perera was prepared with all requisite materials for copying in oils the fresco portraits‡ in the small caves or "pockets" situated nearly 50 ft. above the "gallery" floor and some 160 ft. from the ground. The brow of these caves projects, so that a plumb line from it falls only just within the "gallery" wall.

58. In 1889, Mr. A. Murray, of the Public Works Department, by the aid of a trestle and rope ladder, gained access to the larger "pocket" and made *facsimile* tracings and drawings of the figures (portraits of queens). These were done in crayons, and are now hung above the staircase in the Colombo Museum.

59. I have always held the view that, most admirable as are these drawings in themselves, they do not exhibit fully, first, the vividness, and secondly, the actual coarseness of the original colouring. A risky scramble into the "pocket" up a make-shift ladder of jungle-sticks lashed to jumpers,§ and hugging the concave face of the overhanging rock, confirmed this opinion. The portraits are painted in brilliant colours, and with that coarse "dabbiness" characteristic of scene-painting, which renders them so clear, yet soft, from a distance.

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* Plan (B). This, the first survey made of the *summit* of Sígiri-gala, does both officers much credit.

† Mr. Perera also made a painting in oils of Sígiri-gala from the fields on the south-west. [Since shown at the "Ceylon Art Exhibition" of 1895.]

‡ Album, C 182, 183, 457.

§ Album, C 451, 452. I had this unsafe ladder removed before quitting Sígiriya, to prevent unnecessary risk to life, and chance of vandalism.

60. A lengthy correspondence with the District Engineer, Mátalé, has so far failed to result in the carrying into practical execution of any plan for enabling my draughtsman to ascend and copy the frescoes. I trust, however, that the Public Works Department will solve the difficulty (not great) before 1896, and thus permit of my securing *exact copies in oils* of these unique specimens of ancient chromatic art, before swallows and bees together complete their destruction.*

61. In conclusion, I should add that the huts and "cooly lines" have been placed by the Assistant Government Agent, Mátalé, in charge of the Árachchi and village headman, and will be available for occupation next year, with fresh leafing.

62. I propose, with the approval of the Government, to resume work at Sígiriya on or about February 1, 1896, and to continue operations until the high wind commences about the end of April.

4. HIS EXCELLENCY THE GOVERNOR remarked that the Paper which had been read exhibited in a conspicuous degree the laborious, exhaustive, and able way in which Mr. Bell always did his work. An opportunity was now given to anybody present to supplement, or to illustrate, what had been already said by further descriptions and remarks. He saw among those present Mr. A. Murray, who was intimately acquainted with Sígiri Rock, more particularly as was shown by his copies of the frescoes now hung in the Museum hard by; and he was sure they would all be very glad if Mr. Murray would give them some further descriptive remarks on that interesting subject.

Mr. A. MURRAY said that he had had the active assistance in the copying of the frescoes of Mr. F. J. Pigott, of the Public Works Department, and also the co-operation of Mr. S. M. Burrows, then Assistant Agent, Mátalé. But in spite of the aid of those two gentlemen, it was most difficult to get the natives round Sígiriya to render any assistance, on account of the great superstition that existed. The headmen and priests had warned the villagers that any one assisting him in any way would be utterly annihilated. He had then to fall back upon two Canarese, one of whom on getting to the overhanging portion of the rock, found that he was thrown over the precipice as it were. He declined to work any further, except on the condition that he should be allowed to fast for three days. Thinking this would make the man lighter (laughter) Mr. Murray allowed him to fast, and then he successfully resumed work. While he was copying the

* I noticed that the execrable (and by no means modern) mania for scribbling names and initials, which has already so greatly disfigured the "gallery" walls, has even reached the fresco "pockets," where names of Tamil workmen may be seen scrawled on the very paintings!

frescoes, Mr. Burrows and the gallant Major of the C. M. I. visited him at his work. Concerning Mr. Bell's remarks that the original colours had not been imitated, he might say that he (Mr. Murray) had taken up the colours and mixed them himself on the spot. After the copying had been accomplished Mr. Burrows thought it would be a good thing to leave something in the shape of a memento. They got a bottle, and in that they put some of the papers of the day and coins of local currency and deposited the bottle there. As they were leaving the rock a Buddhist and a Sivite priest came up and asked to be allowed to pray for the preservation of the bottle. (Laughter.) Permission was given, and while the natives prayed he and Mr. Burrows, wondering what they could do in the way of dedication and sentiment, sang "God Save the Queen." Before concluding, Mr. Murray said he must mention that he was simply astonished at the amount of solid good work done by Mr. Bell.

His Excellency said he had himself been up the Sígiriya rock, to a point called the end of the "gallery," from which the frescoes copied by Mr. Murray were visible, and he could himself testify to the extreme difficulty and risk one ran in achieving even that portion (the "gallery") of the ascent of the Rock. Even looking up at the frescoes almost made one shudder from fear of falling over the precipice close behind, and Mr. Murray's position there, lying on his back, represented to His Excellency's mind what could only be described by the word "heroic."

In reply to Mr. J. Ferguson, who inquired if that gentleman was the first European who had ascended the rock this century, Mr. Murray said that Mr. L. Creasy and General Lennox had reached the top eighteen months before. He may have been the first to get to the pocket containing the frescoes.

Mr. J. Harward remarked that Colonel Meaden had told him that day that he visited Sígiriya in 1856, and though the weather prevented his ascent, English people had undoubtedly done so before that.*

Mr. C. M. Fernando said that all of them were indebted to Messrs. Bell and Murray for the interesting Papers and the frescoes. He submitted that those frescoes were of great interest to the students of the history of Ceylon. It was sometimes said that the Siṃhalese knew nothing about the fine arts. According to the early history of Ceylon, it was found that there were paintings representing men and women in real life during the fifth century of the Christian era, as seen at Sígiriya. He also spoke of the temple of Ajaṇṭá in the Deccan, where pictures similar to those in Sígiriya were found. According to Dr. Fergusson, the Ajaṇṭá temple was rich in frescoes representing the incidents of the history of Buddhism in Ceylon. This certainly he thought confirmed the statements of the 14th chapter of the *Maháwaṃsa.* The frescoes in Ajaṇṭá depict, amongst others, the arrival of Mahindo, the elk hunting of Devanampiya Tissa, and the incidents of that monarch's reign in Ceylon. He quoted Sir Emerson Tennent, in support of his contention regarding the artistic faculties of the primitive Siṃhalese.

Mr. F. C. Roles, after commenting on Mr. Murray's historical references to the rock fortifications, described the difficulties and discomforts of the journey. He had heard the name of Colonel Churchill

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* [The first *Europeans* to reach the summit were Messrs. A. Y. Adams and J. Bailey, who made the ascent in 1853.—B.]

mentioned as one of the Europeans who had scaled Sígiriya before the rickety bamboo ladders had been replaced by iron ones and an iron rail.

5. Mr. R. W. IEVERS said he had some remarks to offer in a spirit of contrition, as he had visited Sígiriya several times, but more with a view to bear-shooting than the acquisition of archæological lore. He had another matter of self-abasement and apology to offer. Mr. Bell had justly complained of the vandalism of visitors who had inscribed their obscure names on the beautiful chunam of the gallery. He was, alas! a vandal. He had placed his obscure name there. His only apology was that it was through a desire to inscribe it close to that of one of His Excellency's illustrious predecessors, who had not alone been Governor of Ceylon, but had ruled the Presidency of Madras. Mr. Ievers confessed embarrassment in fulfilling the wish of the Committee that he should propose a vote of thanks to Mr. Bell for the valuable Paper they had just heard read. It was due to the Governor that they had an opportunity of hearing the Paper, which had been furnished by Mr. Bell as an official Report. While acknowledging His Excellency's benevolence to the Society, the Meeting might none the less thank Mr. Bell for the care and pains he had taken in one of the chief branches in which the Royal Asiatic Society was interested, namely, Archæology. He had therefore no further hesitation in moving that a vote of thanks be accorded to Mr. Bell.

Mr. STANIFORTH GREEN seconded the motion.

HIS EXCELLENCY, in putting the motion to the Meeting, spoke again of the thoroughness with which Mr. Bell had done the work entrusted to him.

The motion was carried with acclamation.

6. Mr. J. FERGUSON said the pleasant duty had just been committed to him of moving a cordial vote of thanks to His Excellency the Governor for presiding over the Meeting. An additional reason was afforded in the fact mentioned by Mr. Ievers that the Society was indebted to the Governor for Mr. Bell's Paper. But he believed the oldest Member would bear him out in saying that no previous Governor had more readily and consistently given his countenance and support to their Society than had Sir Arthur Havelock. (Applause.) This might be a farewell appearance of His Excellency at a Meeting of the Society, though he hoped not; but if it was, an additional interest was lent from the fact that the Paper read had to do with that Archæological Survey which His Excellency had made it his special object to promote. It was also of interest to them, that in Southern India the Governor would be in a land closely connected with the past history of Ceylon, and when matters arose of local interest His Excellency would probably not forget the Ceylon Branch of the Royal Asiatic Society. He moved a very cordial vote of thanks. (Applause.)

Mr. F. M. MACKWOOD seconded the motion, which was carried with applause.

7. HIS EXCELLENCY, in acknowleding the vote, said: I beg to thank Mr. Ferguson for the very kind way in which he has proposed this vote of thanks, and the Meeting for the very cordial way in which you have received it. The fact that my leaving Ceylon will not take me far from you is some little consolation to me in the great feeling of regret with which I anticipate my departure from amongst you. (Loud applause.)

The Meeting then terminated.

COUNCIL MEETING.

Colombo Museum, September 24, 1895.

Present :

Mr. Staniforth Green in the Chair.

J. Ferguson. | P. Rámanáthan, C.M.G.
Dr. W. G. Vandort.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Meeting held on August 6, 1895

2. Laid on the table circular No. 173 of August 12, 1895, covering a Paper entitled " A Note on an Ancient method employed in the instruction of Elementary Siṇhalese," by Mr. W. Arthur de Silva, referred to Messrs. E. A. Gooneratna, Mudaliyár, and Simon de Silva, Mudaliyár, for their opinions, and read the Minutes on the circular.

Resolved,—That in view of the remarks of the gentlemen to whom the Paper had been referred concerning a similar Paper by Mr. Silva, in the *Ceylon Friend*, that Mr. Silva be informed that any explanation he may desire to offer would be brought before the Council.

3. Laid on the table the following Papers, being a continuation of the series of Papers on the "Ancient Cities and Temples in the Kurunẹgala District":—

(*a*) Ridi Vihára.
(*b*) Paṇḍuwas Nuwara.

Resolved,—That the Papers be referred to Mr. H. C. P. Bell, Archæological Commissioner, for his opinion.

4. It was brought to the notice of the Council the fact that since January last, 30 per cent. (as in the case of all private accounts), had been added to the actual cost of printing done for the Society at the Government Press, instead of the work being executed at *cost* price as hitherto.

The Honorary Secretaries explained that the charge had been made without any previous official communication about the matter from the Government Printer. A letter from the Honorary Treasurer to the Honorary Secretary was read to the Meeting, in which the former stated that he had an interview with the Acting Government Printer on the subject, who gave as his reason for not acquainting the Society with the fact of the new charge, that the order was simply a Departmental one.

After some discussion it was decided that the Secretaries do look up the correspondence and endeavour to ascertain how the Society came originally to have its publications printed at the Government Press, and under what conditions ; and that in the event of a satis-

factory settlement not being arrived at with the Government Printer (viz., to continue the old practice of charging only for actual cost of printing and paper), that the matter be laid before the Government, with a request for a continuance of the privilege enjoyed by the Society for so many years, and which, if withdrawn, would seriously affect the Society.

5. The Honorary Treasurer proposed that the amounts owing by gentlemen whose names have been struck off the roll of Membership for arrears of subscriptions be recovered from them, if necessary by course of law. The Honorary Treasurer stated that these outstandings amounted to nearly Rs. 600, and all of the gentlemen in arrears had received the publications of the Society for several years and enjoyed all the privileges of Membership.

Resolved,—That the matter do stand over for the next Meeting, and that a draft rule be submitted to the Council at its next Meeting, whereby no person shall be enrolled a Member, or receive any publication of the Society, until his entrance fee be paid.

COUNCIL MEETING.

Colombo Museum, October 15, 1895.

Present :

The Right Rev. the Lord Bishop of Colombo, President, in the Chair.

Mr. F. M. Mackwood. | Dr. W. G. Vandort.

Mr. F. C. Roles, Honorary Treasurer.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of last Meeting held on Tuesday, September 24, 1895.

2. Mr. Harward informed the Council that the Government Printer had been communicated with regarding the question of the extra charge of 30 per cent. added to the actual cost of printing done for the Society. The Society had hitherto been charged for actual cost of printing and paper only.

Mr. Harward added that the correspondence bearing on the circumstances and conditions under which the Society came originally to have its publications printed at the Government Press was being looked up with a view to Government being addressed on the subject.

3. Laid on the table the following Circulars :—

(*a*) No. 233 of September 29, 1895, containing a Paper on "Ridi Vihára," being a continuation of the series of Papers on "Ancient Cities and Temples in the Kurunégala District," by Mr. F. Modder, referred to Mr. H. C. P. Bell for his opinion.

(*b*) No. 234 of September 29, 1895, containing a Paper on "Panduas Nuwara," being a continuation of the series of Papers on "Ancient Cities and Temples in the Kurunégala District," by Mr. F. Modder, referred to Mr. H. C. P. Bell for his opinion.

Resolved,—That the Council approve of Mr. Bell's recommendation that the Papers be accepted and read at any Meeting or Meetings of the Society to be hereafter fixed, and that they be printed in the Society's Journal.

4. Laid on the table a Paper entitled "The Portuguese Expeditions under Baretro and De Castro to the Court of Kandy (1549–50 A.D.)," by Mr. C. M. Fernando, referred to Mr. D. W. Ferguson for his opinion.

Resolved, in view of Mr. Ferguson's remarks, that it be laid aside for the present and the writer be informed.

5. Laid on the table a letter from Mr. W. P. Raṇasiṇha regarding Mr. T. B. Pohath's Paper entitled "How the last King of Kandy was captured by the British."

Resolved,—That Mr. Pohath be informed that the Council thank him for re-correcting his Paper as desired, but wish the Paper to be prefaced with an Introductory Note giving particulars regarding the original, its date of publication, the name of the eye-witness alluded to, and full details as to the sources of his information.

6. Laid on the table Mr. W. A. de Silva's Paper entitled "A Note on an Ancient method employed in the instruction of Elementary Sinhalese," referred to Messrs. E. R. Gunaratna, Mudaliyár, and Simon de Silva, Mudaliyár, for their opinions, together with a copy of the article in the *Ceylon Friend* referred to by these gentlemen to whom the Paper was referred for report.

Resolved,—That the Council having considered the matter, is of opinion that Mr. de Silva should be informed the Paper contains nothing of importance besides what appears in the *Ceylon Friend* and in the Appendix to the *Sidath Sangaráwa*, and that, as the system of teaching alluded to is still in use, the Paper be returned to Mr. de Silva with an expression of thanks for its having been offered to the Society.

7. Discussed the Honorary Treasurer's proposal, viz., that the amounts owed by the gentlemen whose names have been struck off the roll of Membership for being in default for subscriptions be recovered from them, if necessary, by legal proceedings. The Honorary Treasurer explained that since the last Meeting he had ascertained that legal proceedings would be costly and entail much trouble—the signature of all the Members of the Society would have to be taken to sue these defaulters.

The Council agreed that it was not desirable under the circumstances to take further action in the matter.

8. Considered the question of holding a *conversazione* to celebrate the Fiftieth Anniversary of the Society's foundation.

The President stated that he had been notified when in Europe of the wish of the Council that he should deliver an Address on the past history of the Institution at a *conversazione*, and in reply to the Secretary he had stated that he would accede to that wish—a decision which he understood had already been communicated to the Council.

An extract from Minutes of Meeting held on January 21, 1895, regarding the holding of a *conversazione*, was read.

Resolved,—That a *conversazione* be held to celebrate the Fiftieth Anniversary of the Society's foundation, and that the Members present, together with the Hon. P. Coomáraswámy, Messrs. J. Ferguson, C. M. Fernando, E. S. W. Senáthi Rájá, and Tudor Rájapaksa, Mudáliyar, do constitute a Committee, with power to add to their number, to make necessary arrangements ; that Mr. Haly, the Director of the Museum, be requested to aid by giving his kind co-operation and assistance ; that he be asked to attend the Meetings of the Committee, of which notice would be given to him ; and that a Meeting be held on Tuesday, the 22nd instant, at 5.30 P.M.

9. The Honorary Secretaries submitted a draft rule (as desired by the Council) to the effect that no person shall be enrolled a Member or receive any publications of the Society until his entrance fee has been paid.

Mr. Joseph explained that there was no necessity for such a rule, as Members by Rule No. 29, had to pay their entrance fee and subscription on admission, and all subscriptions are due in advance.

It was decided that there was no occasion for passing such a rule, but that it be laid down that no person be considered a Member until he has been reported by the Treasurer to have qualified as such by payment of all dues.

10. Laid on the table a Paper entitled "Legislation in Ceylon in the early portion of the Century," by Mr. H. White.

Resolved,—That the Paper be referred to Mr. F. M. Mackwood and Dr. W. G. Vandort for their opinions, and that it be left an open question as to whether the Paper should be read at the *conversazione* or not if passed by these gentlemen.

COUNCIL MEETING.

Colombo Museum, November 12, 1895.

Present :

Mr. Staniforth Green in the Chair.

Mr. P. Freüdenberg. | Mr. P. Rámanáthan, C.M.G.
Mr. W. P. Raṇasiṇha.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council held on October 15, 1895.

2. Laid on the table Minutes of the Sub-Committee appointed to make arrangements for the holding of a *conversazione* to celebrate the Fiftieth Anniversary of the Society's foundation.

Read the following resolution of the Sub-Committee :—

"The Sub-Committee having carefully gone into matters in detail, and having heard the Treasurer's report on the finances of the Society, feel that they are unable to advise the holding of a *conversazione* this year, and recommend its postponement until the early part of 1896."

A discussion ensued as to the feasibility of holding a *conversazione* during the present year.

(*a*) Mr. Rámanáthan offered to bear the entire cost of lighting of the Museum.

(*b*) Mr. Freüdenberg undertook to circulate a subscription list amongst Members of Council and such other Members of the Society as may be willing to contribute towards the cost of the *conversazione*.

Resolved,—That the foregoing proposals be laid before His Lordship the Bishop, as President, and, if approved, that the subscription

list be circulated and the question again submitted to the Council at an early date.

3. Resolved,—That the following Candidates for admission as Resident Members be elected, viz. :—

(*a*) León d'Espagnac : nominated by (1) G. A. Joseph ; (2) F. H. Modder.

(*b*) Dr. P. M. Muttukumára : nominated by (1) Dr. Brito ; (2) S. G. Lee.

4. Laid on the table a Paper entitled "Legislation in Ceylon in the early portion of the Century," by Mr. H. White, C.C.S., referred to Mr. F. M. Mackwood and Dr. Vandort for their opinion.

Resolved,—That the Paper be accepted and read at a Meeting of the Society.

5. Laid on the table a Paper entitled "On a curious Nematoid Parasite from the stomach of a Ceylon Insect (*Mantis religiosa*)," by Mr. O. Collet, together with specimen mounted by Mr. A. Haly, Director of the Colombo Museum.

Resolved,—That the Paper be accepted, and the writer be thanked for it.

6. Laid on the table the Catalogue of the Library.

Resolved,—That the Catalogue be sold at Re. 1 per copy to Members and Rs. 2 to Non-Members.

7. Laid on the table the following letter from the Government regarding the additional 30 per cent. charged for printing the Society's publications :—

Colonial Secretary's Office,
Colombo, November 8, 1895.

SIR,—I AM directed to acknowledge the receipt of your letter No. 270 of October 20, 1895, and to acquaint you that the Government Printer has been instructed to withdraw the additional charge of 30 per cent. for the printing done for the Royal Asiatic Society during the current year.

It has further been decided that after this year the Society should pay this percentage in order to save the Printing Establishment from loss.

I am, &c.,

H. L. CRAWFORD,
for Colonial Secretary.

THE HONORARY SECRETARY,
Royal Asiatic Society,
Ceylon Branch.

Resolved,—That the Secretaries be empowered to continue correspondence with Government with a view to obtaining a re-consideration of the decision conveyed in paragraph 2 of the Colonial Secretary's letter.

8. Resolved,—That the consideration of holding a General Meeting of the Society do stand over until the Council meet again and decide the question as to a *conversazione*.

9. Resolved,—That the following Papers be read at the next Meeting :—

(1) "Legislation in Ceylon in the early portion of the Century."

(2) "On a curious Nematoid Parasite from the stomach of a Ceylon Insect (*Mantis religiosa*)."

COUNCIL MEETING.

Colombo Museum, November 28, 1895.

Present :

The Right Rev. the Lord Bishop of Colombo, in the Chair.

Mr. Staniforth Green. | Mr. P. Freüdenberg.

Hon. P. Coomáraswámy.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Meeting of Council held on November 12, 1895.

2. Mr. HARWARD informed the Council that further correspondence had been carried on with Government in regard to the extra charge of 30 per cent. added to the cost of printing the Society's Publications.

3. Laid on the table the printed Catalogue of the Library.

Resolved,—That a vote of thanks be accorded to Mr. Joseph for compiling it.

4. Considered the matter of making arrangements for holding the Conversazione to celebrate the Fiftieth Anniversary of the Society's foundation.

Resolved,—That the Conversazione be held on Wednesday, December 11, and that a Sub-Committee consisting of Messrs. C. M. Fernando, J. Harward, G. A. Joseph, F. M. Mackwood, F. H. Price, and P. Rámanáthan be appointed to make the necessary arrangements.

Resolved,—That 50 guests be invited in the name of the Council by the Sub-Committee.

Resolved,—That every Member who has paid his subscription get one ticket of admission for himself and two friends.

THE JUBILEE COMMEMORATION.*

Held at the Colombo Museum on December 11, 1895.

THE function at the Colombo Museum last night was attended by all the principal residents of the city, as well as by a number of Members and their friends from outstations, and passed off most successfully.

The building and grounds had been elaborately and tastefully illuminated, the difficulties of such an undertaking, as regards the interior of the Museum, having been surmounted by Mr. P. Rámanáthan, C.M.G., who at his own expense lighted that section. The drive approaches were lined with Japanese lanterns, and the balconies were crowded with rows of cocoanut oil lamps, which made the scene from the road a very effective one, the edifice being set in frames of light. The portico and Sir William Gregory's statue in front were further ornamented with lines of flags and lamps, and at the base of the statue were clusters of evergreens and incandescent globes. The doorways of the entrance hall were draped with flags used as curtains, and at the foot of the main staircase, overhead, was a festoon of stag moss with large letters of the same representing the initials of the title of the Society. The landing on the stairs was embowered in greenery and glow lamps, and at other suitable spots there were groups of plants.

All the rooms of the Museum were open for the occasion ; and there were other loan exhibits, besides a display of coloured plates, photograph albums, and other valuable volumes on the Library room table. Handsome ola books were also on view, and the official ola copier was in attendance, with his stylus, to illustrate the process on fresh ola leaves.

The other special exhibits comprised the following :—Messrs. Boustead Brothers staged a number of electrical exhibits in the entrance hall, with the latest designs in lamps, and a little ventilating fan which was kept working. Opposite this was a Gardner gun worked by an artilleryman and lent by the Officer Commanding the Royal Artillery. Mr. A. W. Andree, Photographer, exhibited a transparency consisting of very clear views of the Museum and the principal features to be found in its rooms. Upstairs, at the west end, Mr. Staniforth Green presided over his table of microscopes, and had—mounted by himself—such things of special interest as a specimen of the coffee leaf disease, a section of a brown pearl, and the smallest Ceylon wasp—one-sixtieth of an inch long—besides other things. Close by was a collection of apparatus, including a galvanic battery, from the Royal College, Mr. Walker being in charge. At the east end Dr. H. M. Fernando exhibited the electric light in vacuum coloured tubes, which were constantly charged. He also had a series of microscopic studies, including a live fibaria from the blood of the chameleon, and also a fibaria, not living, taken from elephantiasis in a human body. Mr. W. A. de Silva had a display

* Extracted from the *Times of Ceylon* and *Ceylon Observer* of December 12, 1895.

of chemicals; and from the Technical School there was a collection of a variety of articles most creditably turned out by students at the Institution, from a model steam engine down to wooden blocks. These things were sent by Mr. E. Human, the Superintendent.

Non-intoxicating and light refreshments of various kinds were supplied *ad libitum* from buffets both above and on the ground floor. The Volunteer band was stationed in front of the Museum, and under the baton of Bandmaster Lüschwitz played a well-selected programme.

The scientific displays were procured by Mr. J. Harward, and the decorations and illuminations were under the supervision of Mr. G. A. Joseph, Honorary Secretaries of the Society, the latter being aided by the Museum staff. Mr. Philip Freüdenberg, among other Members of the Council, had also rendered special service in the necessary preliminaries, while the Sub-Committee consisted of the following:— Messrs. P. Rámanáthan, F. M. Mackwood, F. H. Price, C. M. Fernando, J. Harward, and G. A. Joseph.

A deputation of officials, including Mr. A. Haly, the Director of the Museum, met His Excellency Sir E. Noel Walker, who was accompanied by Captains Lowndes and Justice, at the entrance punctually at 9 o'clock, while His Lordship the Bishop of Colombo (President of the Society) received the Lieutenant-Governor in the Reading Room of the Institution, where Sir Edward at once occupied the Chair.

On taking the Chair, His Excellency the Lieutenant-Governor said:—Ladies and gentlemen,—I call on his Lordship, the Bishop of Colombo, to address the Meeting. Happily the Bishop requires no introduction, and certainly his Address calls for no words of preface from me.

The Bishop of Colombo, who was received with loud applause, said:—Your Excellency, ladies, and gentlemen,—

A Sketch of the Early History of the Ceylon Branch of the Royal Asiatic Society.

In an attempt to present to the Members of this Society a sketch of its earlier history, I am encouraged by the conviction that I cannot but lead them, though I indulge in no exaggeration, to think more highly than before of the Institution to which it is their privilege to belong. For few, I fancy, especially among the younger Members, are quite aware how considerable a part this Society has played in the development of the Colony. Though it has passed through many periods of alternating prosperity and decline—vicissitude has been, indeed, the law of its existence—yet it has been served by a succession—though a broken succession—of most able men, and the continuity of its life has never been so completely severed as to forbid us at the

present day to claim our title to the credit of those services which our Society has rendered in the past.

If it had been at one of the Society's least flourishing moments that I found myself called upon to pass its history in review, I should have argued that history forbade us to despair of it, and assured us that it was worth preserving and handing on. But standing, as it is my good fortune now to stand, at a point which in one respect—in regard of numbers and of popularity—is, perhaps, the highest that the Society has yet reached, the moral I am bound to draw is rather this: that our only sound title to the respect of those who come after us must be founded, not on our having amused one another for the moment, but on solid work done and results accumulated, and therefore on our securing not only the patronage of numbers, but the disinterested services of men of real learning and research.

For the benefit of those—and they are the large majority of us—to whom the earlier proceedings of the Society are matters not of recollection, but of ancient history, I propose briefly to describe the circumstances of its foundation, and to indicate—so far as I have learnt it—what its original character was. We shall then trace the chief vicissitudes of its fortune, and commemorate the names of those benefactors—for so they deserve to be called—by whom, after each period of depression, it was revived. We shall take note in passing of some of those Papers which appear—without disparagement to others—to have been the most widely or permanently valuable among our proceedings; and we shall observe how, in days before the different Scientific Departments of the Public Service had been fully developed, this Society anticipated their work, and fostered their beginnings or drew attention to their necessity. In this last connection we shall especially emphasize with a just pride the Society's part in the formation of the Colony's Natural History collections, and its title to a large share in the credit and in the privileges of the magnificent Museum in which we are now assembled.

Fifty Years ago.

Our Society was founded, as everyone knows, about fifty years ago—on February 7, 1845. It is rarely indeed that we can explore the foundations of anything without finding among them or beneath them the traces of some earlier effort: even under the oldest stones of the Homeric Troy lie the golden cups of those brave men who lived before Agamemnon. And so we find the founders of our Society acknowledging the difficulty of their undertaking by repeated allusions to the "fate of former Literary Societies in the Island" (I. 166, 210). Half had then passed of the period that has as yet elapsed of English occupation. During the second half of that century our Society has endured; and it will enter on a second century with happier auguries, drawn, not from the failure of others, but from its own vitality.

First Year.

February 7, 1845, is justly reckoned as the date of our foundation, but during the year 1814 preparations had been made for it. Members had come together; relations had been opened with the Royal Asiatic Society of Bengal; and subscriptions, it would appear, had been collected. It had been already ascertained what persons were in earnest in the matter, as the first selection of officers abundantly provéd.

The Governor of the Colony accepted the title of Patron, and the Chief Justice, the Bishop, and the Colonial Secretary were made Vice-Patrons, but none of these appear at first to have played any active part.

One of the Judges, however, Mr. Justice Stark, did signal service, and was an enthusiastic President. I am not sure that the proceedings prove him to have been specially learned in any one branch of the Society's work, but he delivered Addresses of much literary eloquence and dignity, contributed a few Papers which at least suggested lines of study, and by his regularity and evident devotion to the interests of the Society must have contributed very considerably to its early success.

Next to him, as Vice-President, came the Rev. J. G. MacVicar, a gentleman who was genuinely one of our founders and earliest benefactors; he read several able Papers, attended the Committee Meetings with unfailing regularity, and was the largest donor among those whose gifts of books formed the nucleus of our Library.

The first Treasurer was a man whose name has a permanent place among the historians of Ceylon, Mr. Wm. Knighton.

But it is to our first Secretary, above all, that we owe lasting gratitude, both for his energy at the beginning and for his services continued during very many years, and until a time within the remembrance, I suppose, of most of us: one whose name is still among those of our Honorary Members. Others have held higher office in the Ceylon Branch of the Royal Asiatic Society; others have read more important Papers (though his contributions have been by no means insignificant); but none have served the Society more constantly or more efficiently than Mr. John Capper.

But the moment of our Society's foundation was a happy one, not only from the presence of men so well qualified to fill its offices, but even more from the presence in the Island, at that one time, of a remarkable group of men, whose names hold permanent places in literature. It was an auspicious moment—in the language of astrology—from the conjunction of many stars of the first magnitude. The names of Tennent, Gogerly, Spence Hardy, and Lee will be accepted in justification of what I say. With these, the Rev. B. Bailey and several other men of scholarship and culture combined to place the young Society at once on a distinguished level.

The first Paper was one on Buddhism by the Rev. D. Gogerly, and it was indeed well worthy to lead the way. It is probable that no subsequent Paper has altogether equalled it for the amount of reading which it embodies in a subject and in a language then almost new to European students. It is hardly too much to say that fifty

years, during which the study of the Páli books has become general, have not placed us in a position to produce a sketch of the Southern Buddhism, which should be in any considerable degree better than that first one. The writer gives an outline of the *Dhamma Saṅgani*, one of the more difficult Páli treatises, summarizes the contents of the *Vinaya Piṭaka*, dwelling in detail on certain early portions, and in particular abridging the life of Gautama as it is given in the *Mahá Wagga*, as far as the delivery of the sermon of the Wheel of the Law ; sketches the rest of the Buddha's life, and discusses the theory of Nirwána, as consisting in the cessation of existence. It is impossible for us not to feel gratified, as Members of this Society, that we did not leave it to others to take the first step in a study for which we, as residents in Ceylon, are especially responsible.

This was followed by a Paper by Mr. Knighton on the translated literature of Ceylon, which very properly invited attention to the *Mahásaṅsa* and *Rájáwaliya* and a few other books, but contributed nothing original except a little graceful criticism.

Mr. MacVicar comes next with a Paper on the voice and the use of the Roman alphabet to express Siṅhalese letters, advocating Sir W. Jones's system of diacritical marks. It contains the result of a good deal of reading and some acute remarks. The writer notes, among other things, what is a curious difference—if it is the case—between the roar of the lion and the mew of the cat. Both of them produce their effect by uttering in succession all the three principal natural vowel sounds—as the writer considers them—but while the king of beasts begins with the mouth open and ends with the lips nearly closed on the thinnest vowel, his humbler brother begins with the "i" sound and proceeds to the broader and deeper.

Mr. Capper struck another vein and opened with some notes on the "Kuruminiya," or cocoanut beetle, the long series of contributions to practical science, which has included many useful Papers, up to Mr. Elliott's on the

Cultivation of Paddy, or the lamented Mr. A. M. Ferguson's on Plumbago.

The President, Justice Stark, read a Paper on the State of Crime, and Mr. Casie Chitty, long a valuable Member, gave an account of some coins found at Kalpitiya.

The remaining Paper which has come down to us from that year is a second by Mr. Capper on Statistics, in which is indicated yet another branch of the Society's work. He urges, in days (let it be remembered) when there was no Registrar-General's Department, and more than twenty years before its Statistical Branch was formed, "the desirability of collecting, by the agency of Members of the Society, Vital Statistics, Statistics of Crime, of Education, of Traffic, and of the then rising Coffee industry," and he offers some suggestions as to the method of their collection.

One other Paper, on the Temple of Dambulla, was read, but apparently not printed.

But these papers did not form the whole of the Society's work.

The beginnings were made of a Library, and two Committees were appointed, one—of which not much apparently came—for the comparison of the Buddhism of Ceylon with that of Nepal; and the other for the establishment of meteorological stations throughout Ceylon, and the collection of reports from them, a work which the Society prosecuted under great difficulties, but with praiseworthy persistence, till its efforts were at once superseded and rewarded by the establishment of the observatories connected with the Surveyor-General's Department.

Another piece of practical business carried through was the association of the Society with the Royal Asiatic Society of Great Britain, as its Ceylon Branch, with important privileges granted to us by the parent Society.

I have not feared that I should weary you by this summary of our first year's work, because it is obviously interesting to observe, both how high the quality of individual Papers

was, and how promptly from the first the Society addressed itself to all the divisions of the object which it had proposed to itself by its title as a Society founded "to institute and promote inquiries into the History, Religions, Literature, Arts, and Natural Philosophy of Ceylon, together with the social condition of its present and former inhabitants." The Art of Ceylon is the only topic among these which was not dealt with in that first year.

Second Year.

The records of the second year show that distinct progress was made upon all these lines. Sir Emerson Tennent became President, Mr. Justice Stark Vice-President, but it was by the latter that the Annual Address was delivered.

It was natural that Sir E. Tennent should be made President, it was perhaps equally natural that—engaged as he may already have been in collecting materials for his important book, though this was not published till 1859—he should not take any very practical part in its proceedings. I do not find record of any Paper contributed by him, or even of his delivering any Presidential address.

The Address which was delivered in his place by Mr. Justice Stark, among much that was exactly what it should be, contains some expressions which show plainly enough that it had not yet occurred to the promoters of our Society that it was other than a European one. The natives of this country, Siṇhalese and Tamils, were treated as the objects of inquiry, not as being themselves among the inquirers. There were indeed on the list a few gentlemen of native race, notably Mr. Casie Chitty, but they were officers of Government, about whom it might be taken for granted that they would look at most matters from the European point of view.

Members of the Society will no doubt with satisfaction contrast in this respect the present composition of the Society with its earlier limited character. So many of us are now of Siṇhalese or Tamil race that it can be no longer mistaken

for a Society exclusively European. This progress has gone still further, and we welcome among us as fellow students not a few distinguished persons who cannot be counted as Christians. The language of some of Mr. Gogerly's contributions and of other early Papers—indeed of some much later ones—in their discussion of points of Buddhist or of Hindú religion was such as could not now be used among us. I do not regret this. Instead of being a Society of European Christian visitors, interested, as visitors, in an Island to which they did not belong, we are now a Society of studious people separated by many distinctions of race and association, but all keenly interested in whatever belongs to Ceylon, whether bound to it as the scene of our duty or by the still stronger ties of fatherland.

Yet even in those days there were indications—it is amusing to observe—of that friendly jealousy which still gives animation to our proceedings whenever the patriotism of Siṇhalese and of Tamil scholars finds occasion for expression. Mr. Casie Chitty would not let the Siṇhalese and Páli scholars have it all their own way, but read a learned Paper on the *Tiruvátavúr Puráṇa*, in which Laṇká pays tribute to Southern India and Buddhists are defeated by Saivites.

A Characteristic Paper.

Mr. Gogerly produced in 1847 several Papers on the *Sútras*, among which was his very memorable translation of the *Brahmajála Sútra.*

But the characteristic Paper of the year must have been, I think, Mr. Spence Hardy's, on the Siṇhalese Language and Literature, a fruit of that extensive and accurate study of which the later results are famous in his published books. It is remarkable as a proof of the extent of his study, that he refers to his own list of 400 Siṇhalese works. His statements were, however, in several points open to correction, and the disparaging tone in which he spoke of the Siṇhalese literature as being almost exclusively translations may have done something to arouse the late distinguished Hon. James

de Alwis to produce his important Papers in vindication of the literature of his nation.

Dr. Gygax, who must have been one of the most earnest promoters of the Society on its scientific side, read a Paper on the Colouring Matter of the Cocoanut Husk; and Dr. Palm, in a first Paper on the Dutch System of Education in Ceylon, led the way in that useful work of utilizing the Colony's wealth in Dutch records and histories, in which he has been so well followed by several in our own day, notably by Mr. F. H. de Vos and Mr. D. W. Ferguson.

The Library.

Meanwhile the Library was augmented by new gifts: in the direction of meteorology the Committee brought in its report, and the purchase of instruments, to be lent by the Society to various observers, was authorized; while in the commencement of a cabinet of minerals and one of coins was laid the true foundation of this great Museum. This work was carried on, and the interest of the Members in it was kept up, not by occasional public Meetings only, but by monthly Meetings of a less formal character—Meetings for conversation, held, as I gather, in the houses of Members. The extension of the Society has now perhaps rendered such Meetings impracticable; but it is easy to imagine that they must have given the Society a more prominent place among the interests of each Member, than we can now expect it to assume except with a few.

In the following year a Statistical Committee was formed; the collection of minerals was enlarged, chiefly I suppose, by the energy of Dr. Gygax, who read a good Paper on the Mineralogy of Ceylon; and in the direction of meteorology suggestions were thrown out for the erection of an Observatory in Colombo.

Meanwhile literary contributions came in, chiefly from the Members whom I have already mentioned—and the example was set by Mr. A. O. Brodie, then at Puttaḷam, of Civil Servants at outstations giving the Society the benefit of

observations which they have had occasion to make in the course of their public duty, an example which has been excellently followed by some whose names are still upon our list.

Maintaining the Record.

Such is the brilliant record of the Society's beginnings. The level was maintained, or there was no conspicuous falling-off for several years more.

In 1853, for instance, Mr. Gogerly was continuing his translations and summaries of the Páli texts; Mr. Brodie, his contributions from Puttaḷam; while Mr. Layard, who was now the energetic Secretary, and Mr. Kelaart were furnishing valuable notes on the Birds of the Island.

The position occupied by the Society in this period may be gathered from the fact that Government looked to it to collect objects of interest for the great Exhibition of 1851, and afterwards for the Paris Exhibition of 1855. The collection made for 1851 does not seem to have satisfied the officers of the Society, and in 1855 we declined to undertake the task; but the medals and certificates obtained on both occasions were handed by Government to the Society's keeping.

It had now its paid Librarian and paid Taxidermist; local Committees had been formed (1852) in Jaffna and Kandy; there were special Committees on Oriental Studies, on Statistics, and on Science; photographic apparatus for photographing temples and other monuments, and electro-plating apparatus for copying coins, had been purchased by the Society.

A Drawback.

But there was one drawback continually felt. The Society suffered, especially from 1851 to 1855, from the want of suitable rooms of its own. It shared rooms with the Loan Board; but these afforded little convenience for keeping the steadily increasing Library and collections. In 1852 it was proposed to join with the Athenæum—a Society, started in 1850, whose aims were not held to be in conflict or rivalry

with our own—and to obtain from Government apartments for the common use of the two Societies. In 1853 the Honorary Secretary, Mr. Layard, suggested that the Society, in co-operation with the Athenæum, should build with the aid of public subscription.

It was on November 22, 1852, that the first suggestion—as far as I have been able to trace—of a Museum to be built with the aid of Government was made, in a letter from Kaḍugannáwa, by Mr. E. F. Kelaart. But just when the prospects of the Society appeared to be no less brilliant than its actual position, the loss of some of its leading Members brought to light the inherent weakness of all institutions of this kind, the dependence on the zeal of individuals.

In 1854 Mr. Capper resigned the office of Secretary on leaving the Island. In 1855 very little was done, and in 1856—so short is gratitude, and even memory, in a fluctuating community—the Society could be spoken of as having been "for some time dormant," and as needing to be "revived." No subscription had been collected for two years. The want of a suitable room—the Loan Board being under repair—was no doubt among the causes of this decline; and a room was now rented at £1 a month.

Among those who at this crisis saved the Society were prominent Mr. C. P. Layard, Mr. W. Skeen, and Dr. Willisford.

The years 1856–1858 however were poor; at a General Meeting in 1857 we find only nine, and in 1858 only seven Members present. Mr. Edgar Layard left for the Cape in 1858; and although in that year Mr. Capper returned to Ceylon the records of satisfactory work continue to be scanty; though a few good Papers were read, notably one in 1862, on the Siṇhalese Language, by Mr. Childers.

The Military Museum.

Energy was still exhibited, however, in one direction; the efforts for a Museum were continued; and the Military Museum was taken over by the Society in 1862. In the following year Sir Charles Macarthy is represented as

having promised on the part of Government a sum of £450 (or of £513) towards the enlargement of the building which the Society used; but for reasons which do not appear in the Society's records this grant was not paid; and in 1865 it seems to have been definitely withdrawn. There can be no doubt that this withdrawal, disappointing as it must have been, was a most fortunate thing; for it left the way open for the execution of a larger scheme.

In 1869 and 1870 there was a revival of interest. Mr. H. Nevill became Secretary, and many Members joined, among them being, in 1870, Col. A. B. Fyers, R.E., Surveyor-General, to whom, next to its original founders, the Society owes its greatest debt. The two following years produced good Papers: Mr. T. W. Rhys Davids, Mr. L. F. Lee, Mr. Nevill, and Dr. Legge being contributors, also Mr. Capper; and Mr. Louis de Zoysa, afterwards a Mahá Mudaliyár.

In 1871 Mr. William Ferguson read a Paper on Reptiles, the first of his many valuable contributions.

The Founding of the Museum.

We have now arrived at the time of Sir William Gregory. He became Patron in 1872, and in reply to a deputation led by Col. Fyers, who had become President, expressed himself as favourable to the project of a Museum in the Circular Walk "in which provision might be made for the Society's Library, and rooms for the Committee, as well as free access to the Museum by Members."

The Annual Meeting of that year, held on November 7, was the occasion of an admirable Presidential Address by Col. Fyers. He had to deplore the loss of Mr. W. Skeen, who had been, he said, a principal pillar of the Society, and the departure of Dr. Legge from Colombo. He gave an able *resumé* of the Papers of the year, and, while urging the necessity of a Museum, took care to insist on the privileges which were therein to be reserved for Members of this Society.

His Excellency the Governor followed, with language of the warmest encouragement in regard to this scheme, and on June 3 in the following year (1873) His Excellency definitely announced to the Society the intention of Government to proceed with the Museum.

To the energy and taste of Sir William Gregory the Society and the Colony at large are deeply indebted in this matter; and we must not, in asserting our own share in the work, disparage or ignore his share; but true as it is that but for Sir William Gregory we might have long remained without this Museum, it is no less true that, but for what our Society had done, Sir William would never have built it.

One of the objects for which the Society had so long been working was thus at last accomplished. As its early efforts at collecting statistics had been crowned by the extension of the Registrar-General's Department in 1867 and its meteorological observations by the addition to the Surveyor-General's Department of a system of observatories dating from 1869, so now its Members had the satisfaction not only of seeing their plan adopted, but of seeing the collections which they and their predecessors had collected and classed, accepted by Government to be the property of the Colony—a monument for ever of the energy and public spirit of this branch of the Asiatic Society.

This achievement, crowning the labours of such men as Gygax, Kelaart, E. Layard, and Legge, takes rank in our annals, side by side with the brilliant Papers and varied learning which distinguished our Society in its first decade, and with the wise and patient labours devoted to its service by a Capper, a Layard, a Skeen, and a Fyers.

In the "Seventies."

Installed in this noble building, in a hall of science which—though the State had built—its own hands had furnished, the Society might now look forward, one would have supposed, to entering at once on a period of far greater activity and popularity than ever. But this was not the case.

Mr. Capper resigned the Secretaryship for the second time in 1873, and Col. Fyers went away on furlough in 1874; and although some excellent Papers were read by Mr. William Ferguson, Dr. Legge, Mr. Louis de Zoysa, Mr. J. d'Alwis, and others, yet both in numbers and in activity the Society seems to have declined.

It declined in fact so rapidly and remained obscure so long, that a generation had again time to arise, to which its services were unknown, and who really thought that the Colombo Museum had been created from the beginning by the versatile and genial gentleman whose statue—somewhat disfigured though it be for the moment—still adorns these grounds.

Col. Fyers returned in 1877, but even then for a few years longer the torpor continued, Mr. William Ferguson, with a few others, keeping the Society alive.

The General Meeting of 1879, though scarcely more than a dozen Members attended it, saw a revival. His Excellency Sir J. Longden presided. Col. Fyers gave a spirited Address; and Papers were read by Mr. William Ferguson on Grasses, and by Mr. R. W. Ievers on Paddy Cultivation.

The Present Time.

At this point the student of the Society's history finds himself in the presence of a force which is still at work; and we have already arrived at modern days, when we signalize the all-pervading energy of Mr. H. C. P. Bell.

This indefatigable Secretary found in 1881 that no proceedings had been published between 1874 and 1880, and obtained leave to complete, by reprinting where necessary, the series of our Journals. All now shows activity. The Rules are amended, the custom of an Annual Report is revived, after being ten years in abeyance; Papers in 1881 and 1882 are abundant. Among the contributors were many whose aid we still enjoy, and other valuable Papers being the work of the late learned Louis de Zoysa and of Professor Künte of Bombay.

Into the record of times more recent I will not enter. The genuine sympathy which Sir A. H. Gordon, now Lord Stanmore, showed to the Society, the great services of the late Sir John F. Dickson, the valuable Papers which under his Presidency were contributed, especially by Members of the Civil Service—these are fresh in the memory of most of us.

The Outlook; and in Conclusion.

Nor is our present outlook wanting in promise. We have lost many men whom we valued : the names of Ferguson and Wall—to name no others—will be long cherished amongst us ; but we are a larger body than at any previous time ; and the younger generation will do work—let us not doubt it—as good as ever was done by those who have gone before. Our field of work has indeed been narrowed by the assignment to other agencies of large branches of study ; and the work of pioneering has been done, in many directions, once for all. But let us never think that for real students discovery or progress can ever limit the field or close the paths. On the contrary, the more is learnt the more is found to learn, and the range of view is only widened as point after point is gained.

His Excellency the LIEUTENANT-GOVERNOR said :—" Ladies and gentlemen,—I am sure that I truly express the feeling of the Members and friends of the Ceylon Branch of the Royal Asiatic Society when I say that they are very grateful to his Lordship for the address which he has given to us with that scholarly ability and that attractiveness which so distinguishes him on these occasions, and which so eminently fits him for the position of President of this Society. (Applause.) The sacrifice of time at the expense of the calls of duty which even his Lordship has to make in preparing such an address as he has read to us must add to our appreciation of the good and kind work which he has done this evening. (Applause.)

" He has given us a most interesting historical account of the life of the Ceylon Branch of the Royal Asiatic Society. In it I have learned much that I did not know before. I have heard for the first time of the extent to which the Society has been the parent of much work that is now considered within the functions of the Government, and in that respect and to that extent the Government are under a special obligation to the Society. I trust that by the address which has been read by his Lordship, and by the gratifying size of the attendance here, a proper interest will be aroused in the proceedings of the Society.

"Personally, I regret that my early opportunities and associations have not permitted me to take an active and practical interest in the work of the Society, and as I believe I fill the position of Vice-Patron, I feel the greater rebuke, but I have some comfort in finding that my distinguished predecessor, Sir Emerson Tennent, whose stupendous industry is recorded in the two volumes of his excellent and most useful work of reference on Ceylon, was not able to take any more active part in the transactions of the Society than his humbler follower, myself, has been able to do (laughter).

"In attending Meetings of the Society, for which Papers were prepared by Members at great sacrifice of time and great trouble, I have regretted to see the comparatively empty benches to which these addresses have been delivered, and I hope that the interest which has been aroused this evening on the occasion of the Fiftieth Anniversary of the Society will bring a larger number together at future Meetings. Those who prepare the addresses may have their reward in the pleasure of their pursuit, but I have not the least doubt that they are not unsusceptible of the sympathy of a large and attentive audience. (Applause.)

"I was gratified by the reference which his Lordship made to Sir W. Gregory. I can personally testify to the great interest which he took in this building, the father and founder of it as he was, and it was only on the occasion of his last visit here that I with my colleagues on the Museum Committee had the opportunity of seeing practical evidence of the interest which he took in this Institution. When I first came to Ceylon eight years ago I remember that Sir Arthur Gordon, to whom reference has also been made, and who also takes a great interest in the Museum and Asiatic Society, laid considerable emphasis on the trust which I accepted and endeavoured to carry out, by paying as much attention as possible and attending with as much regularity as I could the Meetings of the Committee of Management of the Museum; and the ground on which Sir Arthur Gordon laid this trust on me was the great interest which Sir William Gregory had taken in the building.

"I wish, ladies and gentlemen, that the advocacy and the emphasizing of what the Bishop has said had been in better hands than mine; but having been told by the Honorary Secretary that the duty fell on me as Vice-Patron, and to a certain extent as being a Member of the Society, of conveying in a few words to his Lordship the acknowledgments which I am sure we all fully and cordially accord, I had no hesitation in accepting the duty, and I am sure, ladies and gentlemen, that I am only expressing your wishes when I convey to his Lordship our thanks for the interesting address which he has given to us."

Dr. COPLESTON in replying said:—"Your Excellency, ladies, and gentlemen,—I should not bring myself before you again even to thank you for so kindly receiving what His Excellency has so kindly said, were it not that I seize the opportunity of expressing the thanks, especially of those to whom the management of the Society's interests are entrusted, and indeed of all of us, to His Excellency for presiding here. (Applause.) We are extremely glad to have him amongst us, and knowing as we do of the difficulty with which those who hold

positions like his can spare any time to visit us, we are the more grateful for such occasions as this.

"This Society has never depended upon the patronage of the Governors, as you have seen in the fact that indeed it started without any assistance from the highest quarters, but it has most thankfully received that patronage and assistance, and has very seldom been without it. During my experience of the Society we have had many Governors of the Island, not only kind friends, but actual working Members, especially in the case of Sir Arthur Gordon.

"I confess that I have been anxious to impress not only upon His Excellency, but upon all representatives of Government and the Civil Service who may be here, how large a part has been taken in the past, and may legitimately be taken in the future, by them in promoting the work of this Society, and how well the Society has earned that by what it has done in paving the way for the more fitting and powerful work of Government itself on the part of the officers of the Society.

"I most heartily excuse His Excellency the Lieutenant-Governor from continual attendance at our Meetings, but I do think that he should use his influence to induce the Members of the Civil Service, of whom I see one or two brilliant examples who have helped us in the past before me, to repeat and continue that work in the reading of Papers which they are so well qualified to perform."

Mr. J. Ferguson then rose and said:—"Your Excellency, ladies, and gentlemen,—I am loth to speak, but I feel that there has been a very great omission in the very able and admirable address we have listened to this evening. It is not an omission which the Members of this Society need to have supplied to them, but in this very large gathering of those who are outside the Ceylon Branch of the Royal Asiatic Society there may be a great number who do not know how very large has been the part borne in the work of the Society, in the reviving of it, in the carrying on of it, and in the taking up of onerous duties year by year by the Right Rev. the Bishop of Colombo (loud applause). That is the omission to which I refer. Since Dr. Copleston came to Ceylon, I may say that he has been to a very large extent the Ceylon Branch of the Royal Asiatic Society (laughter and applause), and I think it would be a very great omission in a review of the period touched on by the Bishop, should there be no reference to that work.

"It has been quite a pleasure to me to listen to the old names that have been brought forward—the Rev. Dr. MacVicar, who touched nothing in Ceylon with his pen that he did not adorn, and Sir William Gregory, to whom we are very much indebted indeed, because, though we might not have had a Museum if the Society had not suggested it, the Society might have existed one hundred years without the Museum if the Governor had not taken up the matter. Sir William Gregory came to this Colony after having established a high reputation as a critic in regard to the British Museum, the National Gallery, and the Royal Academy, and he brought great influence with him, and great taste in the subjects connected with our Society. He started an interest in Archæology, and I am sure we owe a very great debt to him when we contrast what he did with what was done in the time of Sir C. Macarthy, who, though he had an overflowing exchequer

in proportion to his expenditure, allowed the small grant of £513 to lie without being voted, because of the opinion that nothing should be spent that did not seem to be directly reproductive. Sir William Gregory, however, was able to carry a large vote for this Museum, simply because of his influence and his great interest in the matter.

"I would only say that it has been a very great gratification to hear other names mentioned—names dear to myself—and the name of my fellow-pressman, Mr. John Capper, of whom it may be said that in those dark years of the Society—

Among the faithless, faithful only he.

He worked hard for the Society and kept it alive at a very dark time, as afterwards did Mr. William Ferguson and the others whose names have been mentioned by the Bishop, who I am quite sure has himself done as much for the Society as any man in all the fifty years of its existence."

This terminated the formal proceedings, and the company then dispersed throughout the Museum building.

H. C. COTTLE, ACTING GOVERNMENT PRINTER, COLOMBO, CEYLON.

30 AUG. 98

JOURNAL

OF THE

CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

1896.

BRITISH MUSEUM NATURAL HISTORY

VOLUME XIV.

No. 47.

EDITED BY THE HONORARY SECRETARY.

The design of the Society is to institute and promote inquiries into the History, Religions, Languages, Literature, Arts, and Social Condition of the present and former Inhabitants of the Island, with its Geology and Mineralogy, its Climate and Meteorology, its Botany and Zoology.

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JOURNAL

OF THE

ROYAL ASIATIC SOCIETY, CEYLON BRANCH.

COUNCIL MEETING.

Colombo Museum, January 23, 1896.

Present:

The Lord Bishop of Colombo, President, in the Chair.

Mr. P. Freüdenberg.
Mr. S. Green.
Mr. E. S. W. Senáthi Rájá.
Dr. W. G. Vandort.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meeting held on November 28, 1895.

2. Resolved,—That the following Candidates for admission into the Society as Resident Members be elected, viz.:—

C. Muttiah:	nominated by	Hon. P. Coomáraswámy. G. A. Joseph.
Dr. J. S. Johnpulle:	do.	Dr. J. Attygalla. F. H. de Vos.
Coomáraswámy Srikánta:	do.	Hon. P. Coomáraswámy. W. P. Raṇasiṇha.
Catheravaloepillay Namasivayam:	do.	Hon. P. Coomáraswámy. W. P. Raṇasiṇha.

3. Read draft Annual Report for 1895, and resolved that it be adopted subject to certain amendments.

Resolved,—That Mr. E. Booth be asked to kindly undertake the auditing of the Society's accounts for the past year.

4. Considered nomination of Office-Bearers for 1896:—

(i.) Dr. Vandort and Mr. E. S. W. Sénáthi Rájá retiring by seniority from the Council, and Messrs. J. P. Lewis and A. P. Green by reason of least attendance, under Rule 16,—

Resolved,—That Dr. Vandort and Mr. Senáthi Rájá be re-elected; that Messrs. Lewis and Green be deemed to have retired from the Council; and that Messrs. F. H. Price and C. M. Fernando be nominated in their places.

(ii.) Resolved,—To nominate the following Members as Office-Bearers for 1896:—

President.—The Right Rev. the Lord Bishop of Colombo.

Vice-Presidents.—The Hon. Mr. Justice Lawrie and Mr. Staniforth Green.

Council.

Hon. P. Coomáraswámy.	Mr. P. Rámanáthan, C.M.G.
Mr. J. Ferguson.	Mr. W. P. Ranasinha.
Mr. C. M. Fernando.	Mr. E. S. W. Senáthi Rájá.
Mr. P. Freüdenberg.	Mr. H. F. Tomalin, A.R.I.B.A.
Mr. F. M. Mackwood.	Dr. H. Trimen.
Mr. F. H. Price, C.C.S.	Dr. W. G. Vandort.

Honorary Treasurer.—Mr. F. C. Roles.

Honorary Secretaries.—Mr. H. C. P. Bell, C.C.S.; Mr. J. Harward, M.A.; and Mr. G. A. Joseph.

5. Resolved,—That the Annual Meeting of the Society be held on February 10, and that, in addition to the reading of the Report and election of Office-Bearers, Mr. H. White's Paper on "Legislation in Ceylon in the early portion of the Century" be read.

6. Decided that the business, viz., action regarding defaulting Members, standing in the name of the Honorary Treasurer, be deferred in his absence.

7. Mr. HARWARD, in proposing that the Director of the Colombo Museum be elected an Honorary Member of the Society, stated that Mr. Haly had contributed some valuable Papers to the Society, had helped the Society in various other ways, and as Director of the Museum had always been of assistance to the Society: apart from these services, Mr. Haly's official position was a sufficient reason for his election as an Honorary Member.

The LORD BISHOP, President, endorsed what has been stated by Mr. Harward, and remarked that he thought that Mr. Haly, by virtue of his position, should have been elected an Honorary Member before.

Resolved to recommend that Mr. A. Haly, Director of the Colombo Museum, be elected an Honorary Member of the Society.

8. The attention of the Council was invited to Rule 35 regarding the appointment of a Standing Committee for the consideration of Papers.

Decided that the matter do stand over for the consideration of the Council of 1896.

9. The SECRETARIES explained that estimates for the printing of the Society's Publications, desired by the Council, had been called for, and would probably be submitted at the next Meeting of the Council.

ANNUAL GENERAL MEETING.

Colombo Museum, February 10, 1896.

Present :

The Lord Bishop of Colombo, President, in the Chair.

Mr. J. Alexander.
Mr. D. W. Ferguson.
Mr. C. M. Fernando.
Dr. S. Fernando.
Mr. J. G. C. Mendis.
Dr. W. A. de Silva.
Dr. W. H. de Silva.
Rev. F. H. de Winton.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Visitors : three gentlemen.

Business.

1. Read and confirmed Minutes of General Meeting held on September 10, 1895.

2. Mr. Harward, on behalf of the Council, read the—

ANNUAL REPORT FOR 1895.

The Council of the Ceylon Branch of the Royal Asiatic Society have the honour to lay before this Meeting their Annual Report for the year 1895.

Meetings.

Three General Meetings of this Society have been held during the year, at which the following Papers were read :—

(1) "Puṛanāṇúṛu," by the Hon. P. Coomáraswámy.
(2) "King Seṉkuṭṭuvan of the Chera Dynasty," by the Hon. P. Coomáraswámy.
(3) "Interim Report on the Operations of the Archæological Survey at Sígiriya in 1895," by H. C. P. Bell., C.C.S., Archæological Commissioner.

Conversazione.

On December 13, 1895, the Society celebrated its Jubilee by holding a *Conversazione.* The Lord Bishop of Colombo, President, delivered an Address, giving a sketch of the early history of the Society.

An account of this very successful gathering will be found in the Society's Journal for 1895. The Council take this opportunity of tendering their thanks both to those who subscribed towards the expense, and to those who took part in organizing the entertainment.

Members.

The number of Members of the Society is now 203. Of these, 8 are Honorary Members, 17 Life Members, and 178 Ordinary Members.

During the year 1895 there were elected five Ordinary Members, viz., Drs. P. M. Muttukumáru and C. G. Jayawardana, and Messrs. León d'Espagnac, H. Tiruvilangam, and J. G. C. Mendis; and one Non-Resident Member, Mr. Chiezo Tokuzawa, Sanskrit Scholar commissioned by the Western Hongwanji College, Japan.

Three Members have resigned:—Messrs. F. Dornhorst, J. H. Sproule, and J. T. Morgan.

The Council regret to record the death of the following Members, viz.:—C. P. Dias Bandáranayake, Mahá Mudaliyár; Rev. J. Scott, of the Wesleyan Mission.

Subscriptions.

The Council note with dissatisfaction that there is much irregularity on the part of some Members in the payment of their subscription, in spite of frequent applications made by the Honorary Treasurer. It has been decided that in future no publications will be forwarded to Members who have not paid their entrance fee and first subscription; and Rule 32 will be strictly enforced with regard to Members whose subscriptions are in arrear.

Library.

The number of volumes, including separate parts of periodicals added to the Society's Library, was 140. All of these were either presentations, or were received in exchange for the Society's publications. The Library is indebted for additions to the Trustees of the Indian Museum; the Ceylon Government; the Government of Madras; the Director of Public Instruction, Ceylon; Rájá Sir Sourindo Mohun Tagore, Kt.; E. J. G. Perera; the Editor of the "Octagon."

The want of additional room for books has been long felt, and special attention has been drawn to this point in previous Reports. The shelves are quite full, and in the present room there is no space for additional cases. Government has admitted the need for more accommodation; and it is to be hoped that the long-delayed extension of the Museum building may be taken in hand this year.

There are at present over 200 books stored away in cupboards for want of room, and some of the periodical publications have been ranged in double rows on the shelves. In spite of these measures there is no room available, and recent numbers of Journals cannot be placed on the shelves with the sets to which they belong. Both the Museum Library and that of the Asiatic Society require additional space, not only for present requirements, but to allow for future development,

The Society derives much benefit from the exchange of publications with other learned Societies. Many important additions to its shelves are made by this means, and the Society is placed in correspondence with many of the great Scientific Institutions and learned Societies in the world.

The following is a list of the Societies and Institutions now on the exchange list, viz.:—The Royal Asiatic Society of Great Britain and Ireland; the Royal Society of Victoria; the Indian Museum; the Wagner Institute of Sciences; the Buddhist Text Society of India; Genootschap van Kunsten en Wetenschappen; the Bombay Branch of the Royal Asiatic Society; the Anthropological Society of Great Britain and Ireland; the Anthropological Society of

Bombay; John Hopkins' University; the Royal Colonial Institute; Deutsche Morgenländische Gesellschaft; the Smithsonian Institution; the Royal Geographical Society of London; the Academy of Natural Sciences, Philadelphia; the Academy of Natural Sciences, California; the Zoological Society of London; the China Branch of the Royal Asiatic Society; the American Oriental Society; the Asiatic Society of Bengal; the Madras Literary Society; the Geological and Natural History Survey of Canada; the Straits Branch of the Royal Asiatic Society; the Royal Society of New South Wales; Bijdragen tot de Taal, Land en Volkenkunde van Nederlandsch Indie K. K. Naturhistorischen Hofmuseums; the Asiatic Society of Japan; Musée Guimet; the Geological Society of London; Société Impériale des Naturalistes de Moscow; the University of Upsala; the Bureau of Education, Washington; the Geological Survey of United States of America; the Oriental Society of Pekin; Société Zoologique, Paris.

Journals.

One number of the Society's Journal has been published during the year, viz.:—

Vol. III., No. 45, 1894, containing the following Papers:—

(1) "Notes on the Species and Varieties of *Testudo* in the Colombo Museum," with illustrations, by A. Haly, Director of the Colombo Museum.
(2) "Note on a Siṇhalese Inscription of 1745–46 A.D.," by D. M. de Z. Wickremasinghe.
(3) "Kostantinu Hatana," by F. W. de Silva, Mudaliyár.
(4) "Which Gaga Báhu visited India?" by W. P. Raṇasiṇha.
(5) "Archæology of the Waṇṇi," by J. P. Lewis, C.C.S.
(6) "The Music of Ceylon," by C. M. Fernando, B.A., LL.B., Advocate.
(7) "A Half-hour with two Ancient Tamil Poets," by the Hon. P. Coomáraswámy.

The Journal for 1895 is also ready, and an advance copy is laid on the table this evening.

Other Publications.

The Index to the Journals, Vols. I.–XI., comprising Nos. 1–41, 1845–90, compiled by Mr. J. F. W. Gore, was issued in the early part of the year. This useful work was fully described in the Annual Report for 1894.

A new Catalogue of the Library, which had been for some time in preparation, was issued in December, 1895. Compiled with great care, it supplies a want much felt since the edition of the last Catalogue was exhausted some years ago. It will prove of great help to those who wish to use the Society's Library.

Printing of the Society's Publications.

The Council report with regret that the Government have decided to impose an additional charge of 30 per cent. on all publications of the Society printed at the Government Press.

Up to the year 1881 all the Society's publications were printed by Government free of charge. The privilege was withdrawn in

1881, and one volume of the Journal was printed by a private firm. This experiment was found to be too costly for the Society's funds; and in 1883 another appeal was made for Government help. The Society was then allowed to have its Journal printed at the Government Press on payment of the compositors' charges and price of paper.

This privilege has been enjoyed continuously from 1883 to 1895, and, as no very cogent reason has been given for its withdrawal, the Council hope that the Government will reconsider the question of imposing a charge which so seriously hampers the Society's work.

Archæology.

The Council has again to thank the Archæological Commissioner for a short *resumé* of the operations of the Archæological Survey during the past year.

Owing to the curtailment of the Archæological Vote last year, operations had to be more restricted than in 1894. No excavations were attempted for three months during the dry season.

The actual work done during 1895 was briefly as follows :—

Sígiriya.—Commencement of the survey of "Sígiri Nuwara" and of excavations both on the summit of and below the Great Rock. Roughly speaking, about one-third of the site of the ancient city, or fortress, was cleared of undergrowth: on the top of Sígiri-gala, and round its base, perhaps a fourth of the passages, walls, &c., has been laid bare. A summary of the work at Sígiriya in 1895 was placed before the Asiatic Society in the Archæological Commissioner's "Interim Report" to the Government on the operations of the Archæological Survey between February 24 and May 12.

A fresh start will be made at this interesting site next February.

Anurádhapura.—(*a*) *Toḷuvila.*—Some additional ruins were discovered here early in the year—one an elliptical building—and dealt with. The excavation of the whole of the Toḷuvila group is now finished. This monastery rivals in completeness and interest any yet exposed at Anurádhapura.

(*b*) *Séḷa Chaitiya Dágaba,*—This little dágaba mound, lying between Ruwanvẹli Sẹya and Abhayagiriya Dágaba, was dug into.

It proves to be of the "Vijayaráma" type, with a boldly moulded platform of stone slabs, all *in situ*, but displaced. Its restoration by the Buddhist community is said to be contemplated. If properly restored, the *Séḷa Chaitiya* will be one of the most attractive shrines at Anurádhapura.

(*c*) A small ruined basement of quartz, with elephant and lion head dado, was unearthed in private land close to the Kurunẹgala road half a mile from the town, late in 1894. This ruin has been further excavated, and has yielded some fine carvings and fragments of a "Buddhist-rail."

(*d*) *Thúpáráma.*—Main attention has been givẹn to the complete excavation of the buildings surrounding this Dágaba. The small mound, popularly styled "Sañghamittá's Tomb," and a second mound, very similar, proved to have been rifled centuries ago. Among the chief buildings belonging to Thúpáráma are the "Dáḷádá Máligawa," and the fine pillared "pansala" of the monks. All have been cleanly dug; and in addition about half of the high brick wall encircling the ancient Dágaba itself has been exposed to view.

Circuit Work.—The Archæological Commissioner carried out during August and September an extensive tour through the Kiralawa, Unduruwa, Nẹgampaha, Kalágama, and Eppáwala Kóralés of the North-Central Province; crossing also into the North-Western Province, chiefly in order to examine the little known caves, &c., at Sẹséruwa.

Ten days were spent in copying the numerous cave inscriptions at, and near, this hill; and in photographing, drawing, and taking full measurements of the ruins, inclusive of the colossal rock-cut Buddha, which stands 33 ft. from head to foot.

Later in the circuit similar work was done at Aukana near Kalávẹwa, where another giant-granite Buddha of equal height occurs.

Epigraphical.—Many unrecorded inscriptions met with whilst on tour were copied and photographed by the Archæological Commissioner; whilst his Head Overseer was engaged in taking ink impressions of those examined between 1891–93 in the North and North-East Kóralés of the North-Central Province.

Office of Treasurer.

The office of Treasurer was taken up by Mr. F. C. Roles in the month of August, in succession to Mr. A. P. Green.

Finances.

The Society's accounts for the year 1895 have been kindly audited by Mr. E. Booth. A balance sheet is attached to the Report, which shows that the financial condition of the Society is satisfactory. The rather large turnover for the year is due to the adjustment of some old items on both sides of the account. The Anurádhapura Excavation Account has been finally closed, and the balance handed over to the Archæological Commissioner. Writing on January 21, the Honorary Treasurer reports that the total amount of the Society's outstanding liabilities is under Rs. 50, and that none of these date back further than December, 1895.

General Account for 1895.

Receipts.		Rs. c.	Rs. c.
Balance, General Revenue Account	...		681 67
Sale of Journals	...		196 96
Life Members	...		207 50
Entrance Fees	...		42 0
Subscriptions, 1891	...	10 50	
Do. 1892	...	63 0	
Do. 1893	...	346 50	
Do. 1894	...	787 50	
Do. 1895	...	1,450 50	
Do. 1896	...	42 0	
			2,700 0
	Total ...		3,828 13

Expenditure.		Rs. c.
Books (old accounts) ...	...	116 29
Charges	...	1,095 96
Printing	...	2,470 34
Conversazione (unclosed account)	...	19 66
Balance (Bank of Madras)	...	125 88
Total	...	3,828 13

F. C. ROLES,
Honorary Treasurer.

Colombo, December 31, 1895.

Anurádhapura Excavation Fund: closed August, 1895.

Statement of Account, Jubilee Commemoration Conversazione, December 11, 1895.

Receipts.		Rs. c.
Sums collected by Mr. P. Freüdenberg	...	430 0
Balance from General Fund	...	81 90
Total	...	511 90

Expenditure.			Rs. c.
Honorary Secretary: disbursements		...	103 8
Do. stamps (Mr. G. A. Joseph)		...	10 0
Mr. Harward: petty expenses		...	12 0
	Rs. c.		
Advertising, *Times* ...	24 0		
Do. *Observer* ...	24 0		
Do. *Independent* ...	17 50		
Do. *Examiner* ...	10 50		
			76 0
Cave & Co. ...		...	22 60
Fire Brigade Staff ...		...	6 0
Refreshments ...		...	188 0
Volunteer Band ...		...	43 0
Police		...	8 76
Don Carolis & Co. ...		...	30 0
Gas Company ...		...	12 46
Total		...	511 90

Examined and found correct.

E. BOOTH.

February 3, 1896.

Mr. D. W. Ferguson proposed the adoption of the Report. On the whole, it was satisfactory. The only really unsatisfactory part was with reference to the Members who had not paid their subscriptions for many years. He did not think the number had been stated, but he hoped it was not large. From the Proceedings of last year he noticed that it was proposed that steps should be taken to recover the amount by law; but it was found that that was impossible without the signatures of all the Members of the Society. It was a great pity if such was the case; and he hoped some of the amount might be recovered by appealing to the honour of the gentlemen who were in arrears. If not, he was of opinion that some steps should be taken to have their names published, so that others might take warning. He concluded by moving the adoption of the Report.

Mr. Mendis seconded, and the Report was adopted.

3. The Rev. F. H. de Winton said:—He had much pleasure in proposing the following names of gentlemen to be elected Office-Bearers for the current year:—

President.—The Right Rev. the Lord Bishop of Colombo.

Vice-Presidents.—The Hon. Mr. Justice Lawrie and Mr. Staniforth Green.

Council.

Hon. P. Coomáraswámy.	Mr. P. Rámanáthan, C.M.G.
Mr. J. Ferguson.	Mr. W. P. Ranasinha.
Mr. C. M. Fernando.	Mr. E. S. W. Senáthi Rájá.
Mr. P. Freüdenberg.	Mr. H. F. Tomalin, A.R.I.B.A.
Mr. F. M. Mackwood.	Dr. H. Trimen.
Mr. F. H. Price.	Dr. W. G. Vandort.

Honorary Treasurer.—Mr. F. C. Roles.

Honorary Secretaries.—Mr. H. C. P. Bell, C.C.S.; Mr. J. Harward, M.A.; and Mr. G. A. Joseph.

Mr. D. W. Ferguson seconded, and the list was carried unanimously.

The President returned thanks on behalf of those to whom honour had been done by electing them Office-Bearers of the Society for the current year. Many of them had held office during the past year, and it was not altogether unsuitable that he should say one or two words in recognition of the services which the officers of the past year had rendered.

A Society like theirs depended for its vitality almost entirely upon the energy of its Secretaries and its Treasurer; and the amount of work the Secretaries had done for the Society was really very considerable, and deserved the gratitude of all who in any degree valued the Society.

The preparation of the Society's Journals, seeing them through the Press, the management and preparation of Meetings, and, in particular, the important *conversazione* held not long ago, a very considerable correspondence, the compilation by one of the Secretaries of a Catalogue of the Library,—these were all services which involved no small labour on the part of those gentlemen who had placed their time at the disposal of the Society; and the fact that their Journals were so completely up to date showed how thoroughly their Secretaries had done their work. That they were re-elected to office was

only an expression of the confidence of the Society and the gratitude of the Members.

The Treasurer also ought not to be forgotten. The office he discharged was in some respects not only a burdensome one, but an unpleasant one. It was, unfortunately, his duty to be reminding Members of the necessity of paying their subscriptions ; and he had asked him (the Chairman), thinking perhaps that there would be an opportunity, of reading a lecture to less attentive and deserving Members—which of course were those not present that night—to say something on this point, and to ask the assistance of Members of the Society to remove to some extent that part of his labours which consisted in continual writing for subscriptions. Members, the Secretary told him, were not in the habit of sending in subscriptions until they had been asked once. Such were considered admirable Members. The Rules of the Society provided that subscriptions should be paid in March, without demand, and he made the request that Members would give effect to it.

4. Mr. HARWARD, on behalf of the Council, moved that Mr. A. Haly, Director of the Colombo Museum, be elected an Honorary Member of the Society. He referred to the relations existing between the Society and the Museum, and to the services which had been rendered to the Society by Mr. Haly. That gentleman had many claims to be elected a Member. He had done a large amount of work for the Society in the way of contributing Papers of much real scientific value. The list of his Papers was as follows :—

January 26, 1888.—Lecture "On the Characters of Ceylon Snakes." Published in Vol. X. of the Society's Journal.

January 26, 1888.—"Essay on the Construction of Zoological Tables," with a Tabular Diagnosis of the Snakes of Ceylon. Published in Vol. XI.

September 30, 1891.—"A New Method of Preserving and Mounting Zoological Specimens." Published in Vol. XII.

July 7, 1894.—"Notes on the Species and Varieties of *Testudo* in the Colombo Museum." Published in Vol. XIII.

On account of these contributions, and on the ground of his position as Director of the Colombo Museum, and of the services he had rendered, Mr. Harward proposed that Mr. Haly be elected an Honorary Member.

Mr. C. M. FERNANDO seconded, remarking that it had come to him as a surprise that Mr. Haly was not already an Honorary Member of the Society ; and he held that the close connection between the Museum and the Society should be perpetuated in this manner.

Mr. Haly was declared unanimously elected.

5. Mr. HARWARD read the following Paper :—

LEGISLATION IN CEYLON IN THE EARLY PORTION OF THE NINETEENTH CENTURY.*

By H. White, c.c.s.

In a few months' time a full century will have elapsed since the English first occupied the maritime provinces of this Island, Colombo having capitulated on February 15, 1796. Some are doubtless reckoning the commercial, some the agricultural, some the educational, and some the moral progress made during the century.

In looking over the first volume of the Legislative Acts of the Ceylon Government, a volume which embraces the period from 1796 to the promulgation of the Charter in 1833, it occurred to me that it would be interesting to note what an immense gulf separates the legislation of to-day from the legislation of that period, both in its form and in its aims.

This volume contains 400 printed pages of Proclamations and Regulations, as what are now called Ordinances were then styled, many hundreds in number. Only thirteen of them now appear in the latest edition of our laws. Some of them were useful, some useless, a good many are amusing—all are interesting. Let us examine some of them.

In this volume we find Proclamations that might have been issued by Cromwell, sumptuary regulations resembling those of the Tudors and Stewarts, a police force that reminds us of Dogberry and Verges, and Protectionist Acts regulating the price of bread, mingled with minatory exhortations to the people, which they apparently regarded with philosophic indifference.

By the Proclamation of September 23, 1799, torture against persons suspected of crimes, and punishment after

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* A Paper on similar lines by Mr. J. P. Lewis, C.C.S., entitled "Dutch Rule in Ceylon," appeared in the *Ceylon Literary Register*, Vol. III., 1888-89, pp. 350, 356, 364, &c.—B., *Hon. Sec.*

conviction in capital cases by breaking on the wheel and other barbarous modes of execution, were abolished. Capital punishment by hanging was ordained, but the privilege was reserved to those who preferred it of petitioning the Governor to be allowed to suffer decapitation instead. The same Proclamation abolished the practice of procuring confession by torture.

By the Proclamation of January 30, 1800, branding on the hand with a hot iron was ordained as the punishment for certain offences.

The following is an excellent specimen of the minatory exhortations. It is dated January 20, 1800 :—

Whereas we have heard with great astonishment and displeasure that, notwithstanding our Proclamation of November 19, 1799, none of the inhabitants of the Marendhan have produced their titles, and whereas we will not allow our orders to be slighted or disobeyed......... We do further declare that all persons convicted of deluding the said inhabitants and encouraging them to persist in their disobedience will feel the weight of our severest displeasure.

Here is another dated June 13, 1800 :—

Whereas we have heard with the greatest surprise and concern that certain inhabitants of the District of Mannár, instigated, as we suppose, by evil-minded persons, have assembled together and declared their intention not to obey our just authority in the payment of the light and equitable tax which we have imposed on those persons who choose to wear joys and ornaments. We hereby make known and declare that to curb so wicked and refractory a spirit, and to support, as we always shall, the authority with which we are duly invested, we have ordered a military force to march into the said district, and that it is our intention to take exemplary vengeance on such as (after the promulgation of these presents) do not disperse and return to their own homes and submit as good and peaceable subjects to the operation of the aforesaid tax, and of the wholesome and salutary laws which we have enacted for the good of the inhabitants of these settlements, and which we are determined to enforce by the full exercise of the power which is lodged in our hands.

These fulminations are signed by William Boyd, Acting Secretary to Government, and not, as one would expect from the text, by Queen Elizabeth.

The Proclamation of September 23, 1799, might have been issued by Cromwell, except for the fact that he was dead at the time. It runs :—

And we do hereby allow liberty of conscience and the free exercise of religious worship to all persons who inhabit and frequent the said settlements of the Island of Ceylon, provided always that they peaceably and quietly enjoy the same without offence and scandal to Government; but we command and ordain that no new place of religious worship be established without our license or authority first had and obtained. And we do hereby command that no person shall be allowed to keep a school in any of the said settlements of the Island of Ceylon without our license first had and obtained, in granting of which we shall pay the most particular attention to the morals and proper qualification of the persons applying for the same. And we do hereby, in His Majesty's name, require and command all officers, civil and military, and all other inhabitants of the said settlements, that in the execution of the several powers, jurisdictions, and authorities hereby and by His Majesty's command erected, created, and made or revised and enforced, they be aiding, and assisting, and obedient in all things, as they will answer the contrary at their peril.

In 1801 appeared the following piece of strictly domestic legislation :—

Whereas we have reason to believe that the domestic slaves in many families within this city and its neighbourhood have lately shown a disposition to mutiny and disobedience of the just authority of their masters and mistresses, we hereby make known and declare that all such slaves as bring false and frivolous complaints to us or to the Magistrates under us will be summarily and severely punished, and we at the same time enjoin all masters and mistresses to be particularly careful not to detain slaves for whom they have no sufficient title, and to restrain the correction of their slaves within the limit of the law and the bounds which are necessary for the preservation of good order within their families.

This reminds one of Isaak Walton's exhortation to the angler when baiting his hook, "to treat the worm tenderly as if he loved him."

While on the subject of slaves it is curious to note that against decisions regarding the ownership of slaves the Regulation No. 7 of 1806 enacted that there should be an appeal, provided the value of the slave was of an appealable nature.

The Protectionist Regulation No. 11 of 1806 must have necessitated the use of the book of logarithms in every "hopper" boutique. Article 4 runs :—

The smallest loaf or muffin shall weigh four ounces Dutch. When a bag of wheat shall exceed the price of nine rix dollars, but not exceed twelve, then the muffin shall not be sold for more than three pice and a half.

There was, moreover, a tax on ornaments, facetiously styled the "Joy* Tax," which was rented like the arrack farms now-a-days.

In spite of its name it was not popular. In June, 1800, certain inhabitants of Negombo assembled in a riotous and unlawful manner, insulted the renter of the "Joy tax" and put him in fear of his life. A force of soldiers was despatched to the scene. The Proclamation which tells us this enacts that the wearing of a comb made of horn would not subject any person to the payment of the tax.

In the present day there is an export duty on combs made of horn paid by passengers, in the fond belief that they are made of tortoise-shell.

While speaking of ornaments, it should be noted that the red cap of the policeman first appeared above the horizon in 1806. Regulation No. 6 of 1806 enacts that as the number of robberies and other offences of late committed render it necessary that some police regulations should be immediately made, there shall be one or more headmen called "police officers" in each of the villages within the British settlements. In 1807 the Pettah and gravets of Colombo were divided into fifteen streets, and twenty-eight constables were appointed, equipped with rattles, for the more speedy summoning of the neighbours and other constables. Their duties were to seize all persons troubling the public repose, to take particular care that all billiard houses were punctually shut up at 10 o'clock at night, and that keepers of billiard tables took licenses from the Sitting Magistrates

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* Of course a corruption of Fr. *joyau.*—B., *Hon. Sec.*

before whom they had to make oath not to suffer disorderly conduct to take place in their houses. The more to prevent licentious debauchery of youth, no debts, either for gambling or liquors used there, were recoverable at law. These constables with their rattles had also to look after the butcher and the baker and the drains, and to put out fires. Doubtless, if the archives of the police office were overhauled many a complaint would be unearthed that P. C. Tweedle Dum had stolen the nice new rattle of P. C. Tweedle Dee. These constables were allowed 10 per cent. of the value of stolen property recovered by them. I believe they generally died in poverty. (The next Regulation but one is for the relief of bankrupts.)

In 1812 the Collector of Galle was ordered to make a special circuit in Galle and Mátara, which were declared to be infested with numerous and daring gangs of robbers.

In 1813 the new police were introduced into Galle, Trincomalee, and Jaffna ; in 1815 into Mannár : Negombo got them in 1819 ; and Mátara in 1820.

In 1812 compensation for the loss in exchange between rix dollars and pounds sterling was granted to the European officers and soldiers, and to the Civil Service in lieu of certain advantages, among which was the privilege of landing wine and other articles free of Customs duty. This privilege was probably a very valuable one in those days, when heavy drinking of wine went on to an extent quite unknown now. The four-ounce muffin was washed down with copious libations of Port and Madeira. The rates of port charges specify the cooly hire for landing pipes of Port and Madeira. I do not fancy that much of either is drunk now.

While speaking of diet, I should mention that in 1824 the catching of sardines during December and January at Trincomalee was prohibited. Is it to be presumed that there was a Sardine Fund and Committee in those early days, answering to our Trout Fund ?

A curious law appeared in 1806. It enacted that all persons of whatever description in the Province of Jaffna who

might be committed to hard labour should be employed in the improvement of the church to which they belonged or of some adjacent church.

In 1811 the privilege of trial by jury was extended to the Dutch and to the natives.

The germ of the Municipal Council of Colombo is found in the Regulation No. 5 of 1820. It established an assessment on houses in the Fort town and Four Gravets of Colombo for the purpose of keeping the roads in good repair and providing lights therein, and also transferred to the Collector's Department for the same purposes the amount collected for licenses on bullock bandies. Galle followed suit in 1824.

In 1822, not long after the cession of the Kandyan Provinces, appeared the germ of our Forest Ordinance.

In 1826 hanging was substituted for drowning as capital punishment for females in the Kandyan Provinces.

The Regulation No. 2 of 1828 required every one to send in to Government a return of the number of elephants he, she, or they were possessed of.

The Regulation No. 2 of 1832 repealed the Dutch Proclamation prohibiting Moormen and Malabars from possessing houses and grounds within the Fort and Pettah of Colombo.

Regulation No. 4 of 1833 dealt with the lately established Ceylon Savings Bank.

The volume closes with an Index to the Legislative Acts of the Dutch Government, which almost tempts one to learn Dutch.*

One of them fixes the price of coffins, another prohibits galloping on horseback or in chariots in the Fort, and another orders all natives to proceed to their Kóralés and Pattus on pain of being put in chains for the space of three years.

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* Mr. White, unwittingly, proceeds to trench on ground already covered by Mr. Lewis's Paper. See *ante*, p. 11, Note. *— B., *Hon. Sec.*

One Proclamation is said by the Index to contain the privileges allowed to washermen and their wives professing the reformed religion, and another prohibits the grazing of animals, *except horses*, in the streets of the Fort.

The Proclamation of May 26, 1723, proclaims that those that are found guilty of robbery are to be for the first offence whipped and branded and put to hard labour in chains for the space of twenty-five years, and for the second offence to be hanged; and the Ordinance of August 24, 1746, prohibits people from going from one place to another without leave.

The advertisement of December 14, 1756, prohibits the trade in blue linen, and that of January 8, 1757, declares the coins called blue stivers to be current.

Another prohibits the carrying of copper money from one place to another throughout Ceylon. Natives were prohibited from offending Europeans in any manner whatsoever on pain of being whipped, branded, and put in chains.

To quote more would be monstrous long, and not to be endured.

A discussion followed the reading of the Paper, in which Messrs. C. M. Fernando, J. G. C. Mendis, D. W. Ferguson, J. Harward, and Rev. F. H. de Winton took part.

6. A vote of thanks was passed to Mr. H. White for his Paper, on a motion proposed by Mr. D. W. Ferguson and seconded by Mr. G. A. Joseph.

7. The Meeting concluded with a vote of thanks to the Chair.

COUNCIL MEETING.

Colombo Museum, March 4, 1896.

Present :

The Lord Bishop of Colombo, President, in the Chair.

Hon. P. Coomáraswámy.
Mr. P. Freüdenberg
Hon. A. C. Lawrie.
Mr. F. M. Mackwood.
Mr. F. H. Price.
Mr. W. P. Ranasinha.
Mr. F. C. Roles, Treasurer.
Mr. E. S. W. Senáthi Rájá.
Dr. W. G. Vandort.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meeting held on January 23, 1896.

2. It was reported to Council that the Hon. L. F. Lee had rejoined the Society as a Life Member.

3. Laid on the table estimates for printing the publications of the Society called for by the Council, in view of the 30 per cent. added by the Government Printer from the beginning of the current year.

Resolved,—That as the printing of the publications, even with the 30 per cent. added by the Government Printer, would be cheaper than entrusting the work to a private firm, the Society do continue to have its publications printed at the Government Press.

4. The attention of the Council was directed to Rule 35 regarding the appointment of a Standing Committee for the consideration of Papers.

Resolved,—On the motion of Mr. Justice Lawrie seconded by Mr. Senáthi Rájá, that the Members of the Council do form a Standing Committee under Rule 35.

5. Read a letter from the Private Secretary to H. E. the Right Honourable Sir J. West Ridgeway, Governor, in reply to the Honorary Secretary's communication, intimating that it would give His Excellency great pleasure to act as Patron of the Society.

6. Read a letter from Mr. A. Haly, Director of Colombo Museum, requesting that his thanks be conveyed to the President and Members of the Society for the honour conferred upon him in electing him an Honorary Member.

7. Laid on the table Mr. T. B. Pohath's Paper, "How the last King of Kandy was captured by the British," with further report by Mr. W. P. Ranasinha.

After some discussion, on the recommendation of Messrs. Harward and Ranasinha, it was decided to accept the Paper as one to be read.

8. Resolved,—That a General Meeting of the Society be held on Saturday, March 21, 1896, and that the following Papers, passed by the Council, be read :—

(1) "On a curious Nematoid Parasite from the Stomach of a Ceylon Insect, *Mantis religiosa*," by Mr. O. Collett.

(2) "How the last King of Kandy was captured by the British," by Mr. T. B. Pohath.

(3) "Ancient Cities and Temples in the Kurunẹgala District; (ii.) Ridi Viháré," by Mr. F. H. Modder.

Resolved,—That Mr. T. B. Pohath's Paper be printed and circulated amongst Members likely to be interested in it, if the Secretaries find it possible to do so before the date of the Meeting.

9. The Honorary Treasurer submitted a list of defaulting Members who were over two years in arrears with their subscriptions.

Resolved,—That the Honorary Treasurer do write, in the name of the Council, requesting the Members in default to make immediate payment so as to avoid the necessity of having their names struck off the Society's roll.

COUNCIL MEETING.

Colombo Museum, May 18, 1896.

Present :

The Lord Bishop of Colombo, President, in the Chair.

Hon. A. C. Lawrie, Vice-President.

Mr. C. M. Fernando. | Mr. S. Green.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meeting held on March 4, 1896.

2. Resolved,—That the following candidate for admission into the Society as a Resident Member be elected, viz. :—

D. J. Arsecularatne : { proposed / seconded } by { W. N. S. Aserappa. / W. P. Raṇasiṇha. }

3. Laid on the table a Paper entitled "When, where, and by whom was the *Sidat Saṇgaráwa* composed?" by Mr. F. W. de Silva, Mudaliyár.

Resolved,—That the Paper be referred to Messrs. C. M. Fernando and W. P. Raṇasiṇha for their opinions.

4. Laid on the table letter from the Chairman of the Board for International Exchanges, New South Wales Government, soliciting, on behalf of the Anthropological Society of Australia, an exchange of publications with that Institution.

Resolved,—That the Chairman of the Board for International Exchanges be thanked for the offer to exchange publications, and be informed that the Council will wait for the issue of the proposed Journal of Anthropological Society of Australia before deciding on the question.

5. Laid on the table communications asking for back numbers of the Society's Journals from various Institutions.

Resolved,—(*a*) That in the case of the Royal Colonial Institute (in view of the Ceylon Asiatic Society having received a complete set of its publications) if the back numbers asked for can be supplied without much cost they may be forwarded ; (*b*) That the Institutions be informed that back numbers cannot be supplied free of cost, owing to the great demand for them, but that such as are in print can be purchased from the Society's Agents.

6. Laid on the table a Paper entitled "The Inauguration of the King in Ancient Ceylon," by Mr. C. M. Fernando, B.A., LL.B. Cantab. M.R.A.S.

Resolved,—That the Paper be referred to the Lord Bishop of Colombo for his opinion.

7. Resolved,—That a General Meeting of the Society be held on Thursday, June 11, 1896, and that (*a*) Mr. F. H. Modder's Paper entitled "Ancient Cities and Temples in the Kurunégala District : Ridi Viharé" (held over from the last Meeting) be read, and also (*b*) either of the two Papers (at the direction of the Secretaries) passed by the gentlemen to whom they have been referred for report ; or (*c*) failing these Papers, that "Ancient Cities and Temples in the Kurunégala District : Panduwas Nuwara," by Mr. F. H. Modder, be read.

GENERAL MEETING.

Colombo Museum, March 21, 1895.

Present :

The Lord Bishop of Colombo, President, in the Chair.

The Hon. Mr. Justice Lawrie and Mr. Staniforth Green, Vice-Presidents.

Mr. J. Alexander.	Mr. C. Srikanta.
Mr. C. M. Fernando.	Mr. T. Rajapaksa, Mudaliyár.
Mr. J. G. C. Mendis.	Mr. W. P. Raṇasiṇha.
Mr. C. Namasivayam.	Mr. F. C. Roles, Treasurer.
Dr. Pinto.	Dr. W. G. Vandort.
Mr. T. B. Pohath.	Mr. H. Wace.
Dr. W. H. de Silva.	Rev. F. H. de Winton.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

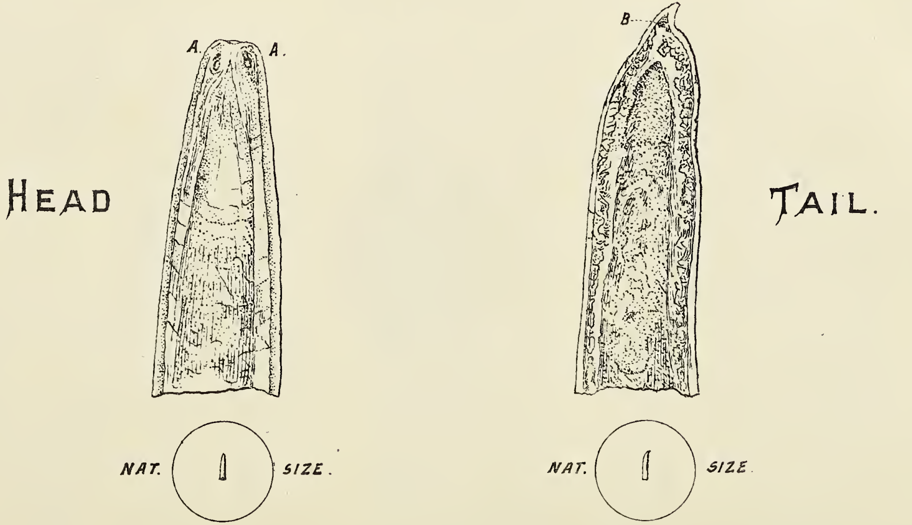
Visitors : six gentlemen and two ladies.

Business.

1. Read and confirmed Minutes of Annual General Meeting held on February 10, 1896.

2. Mr. HARWARD read the following Paper :—

BRITISH MUSEUM
NATURAL HISTORY.



The Extremities of a Nematoid Parasite from the Abdomen of of a Ceylon Insect, (Mantis religiosa) highly magnified.

M. K. Saldin & Co. Lith: Colombo.

ON A CURIOUS NEMATOID PARASITE FROM THE STOMACH OF A CEYLON INSECT (MANTIS RELIGIOSA).

By O. Collett, F.R.M.S.

I have recently sent to the Colombo Museum a specimen of a female Mantis, which was taken in the Gampola district of Ceylon last September.

In the stomach of this insect I found a curious parasite of remarkable length; and acting upon the suggestion of Mr. A. Haly (the Director), who thinks that the case is one worthy of record, I have written a short description of the animal to lay before this Society, in the hope that the subject may be considered of some interest.

The Mantis from which the parasite was taken was nearly full grown. It measured $2\frac{3}{4}$ inches in length from front of head to tip of tail, and four inches in breadth across the outstretched wing-cases. Its abdomen measured one inch long and half an inch in width. It seems incredible then that in the stomach of this insect there should have lived a parasitic worm measuring one-thirtieth of an inch in diameter, and no less than two feet three and a half inches in length. Indeed, the length of the parasite was equal to almost twelve times that of the entire body of its host!

The animal is an *aproctous nematode* of the family *Mermithidia*. It may be described as follows:—

The body: long, smooth, and cylindrical, narrowed at the anterior end; the other extremity being slightly flattened, and ending in a short, curved point.

Colour: an opaque milky white, changing to bright yellow near the tail.

Skin: smooth and shiny; the ringed structure of the cuticle, which often occurs in species of this kind, is very apparent when the animal is mounted in balsam. The skin

was covered with a thin coat of transparent mucus. This, however, was unfortunately destroyed by the action of the Formalin solution in which I at first attempted to preserve the specimen, so that no trace of it now remains.

Beneath the skin lie two or three layers of longitudinal muscular fibre, also the usual inner circular series of the same. These enabled the animal to increase or shorten its length considerably, its body after death measuring nearly two inches longer than while it was alive.

The body is hollow, furnished with one pore at the anterior end. This represents the mouth, which is simple and unarmed. A little below the mouth lie the four oval *papillæ* marked A A in the drawing.

By means of these the animal clings on to its host during its parasitic life, and they afterwards serve as organs of sexual attachment, when the animal becomes free.

The mouth appears to lead immediately into a long intestinal canal, which runs through the entire length of the body, and has no anal opening. At a point just above the tip of the tail, marked B, is the outlet of the excretory canals. These canals run back one on each side of the intestinal canal for a considerable distance.

The animal has no circulating apparatus. The drawing represents the appearance of the extremities of the animal magnified (× 200) under the microscope, after they had been rendered partly transparent by the action of glycerine, &c. A perusal of this drawing may help to make the above short description more intelligible.

Mr. Haly, Director of the Colombo Museum, who has been kind enough to read over this Paper, is of opinion that the animal is one of those which, according to Claus, live in the body cavity of insects, finally escaping into damp earth, when they attain maturity and breed.

3. Mr. HARWARD next read a Paper entitled :—

HOW THE LAST KING OF KANDY WAS CAPTURED BY THE BRITISH:

An Eye-witness's account, rendered from the Sinhalese.

By T. B. Pohath.

Preface.

This account I have translated for the Society from a letter contributed by D. V. A. Dias, the Interpreter who accompanied the British Troops who captured the king and suppressed the Keppitipola rebellion. Dias was an eye-witness of these occurrences, and he embodied his personal experiences in a series of letters to a Sinhalese magazine then current in Ceylon, entitled "*Sinhala Sanghráwa.*" It was a periodical of great repute printed in the year 1860, and ably conducted by a pandit of the day. The note I have the honour to contribute to-day is one of them, and appeared in the April issue of that magazine in the year 1861. I beg to append the Sinhalese copy of the original for verification.*

I have gone a little beyond the limits of the original and touched, in the concluding paragraphs, upon the Kandyan-English Convention of 1815, the leading persons interested in the capture of the king, his deportation, and death. I have also added a few explanatory notes to the Paper, and have to crave the Society's indulgence for any shortcomings.

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* (i) Any "Interpreter" selected by the English authorities to accompany troops on an affair of such moment as the capture of the Kandyan King would be, say, 30 to 35 years of age at least. If alive in 1860 he would therefore be 75 to 80 years old!

(ii) A trusty correspondent writes:—"I have searched the *Ceylon Government Gazette* of 1815 but find no mention of 'D. V. A. Dias.' Nor can I find his name in the *Ceylon Calendar* for 1815. The 'eye-witness's account' communicated by Mr. T. B. Pohath looks very suspicious, though it may possibly be genuine."

(iii) The King was captured in 1815: the Keppitipola ("Uva") rebellion occurred in 1817-18.

On present evidence the Paper looks like a compilation of later days foisted on to one "Dias," of which ilk there were two Titular Muhandirams and one Mudaliyar and Second Sinhalese Interpreter in 1817 (*Ceylon Calendar*).—B., *Hon. Sec.*

How the last King of Kandy* was captured by the British.

The English regiment which was commissioned to capture the king started out in several bodies to Kandy. The detachment I accompanied consisted of about 800 Sepoys, Malays, and Bengalis, commanded by Captain De Bushe, Lieutenant Sethan, Ensign Kelaart, the three Kandyan Mohoṭṭálas, Kawdumanne, Thorawature, and Karudumanne, and two Captains, Creasy and Kuppan—the latter being a Malay officer. While we were marching through Nágahagedara, a village within the jurisdiction of Lower Dolospattuwa of Seven Kóralés, some opposition was shown us by some Kandyans under a Nayakkar's† command. Having won in the skirmish, we continued our march to Kurunẹgala, and thence left for Mátalé *viâ* Upper Dolospattuwa. From this station we were passing down to Kandy through Gongawela road, and on reaching the new ferry at Alutgama we were met by Mr. D'Oyly, Colonels Hardy and Hooke, and a large number of mounted orderlies, captains, and officers, together with a vast assemblage of English, Bengali, Sepoy, and Malay soldiers, including the two Aḍigárs,

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* The prerogative of nominating a successor to a vacant throne generally rested with the Chief Prime Minister, with the concurrence of Chiefs; particularly when there was a break in the natural line of inheritance. The lot fell on Pilima Talawwa, who, according to Tennent, was considered the most illustrious of the lords who claimed royal descent. Some of the Chiefs backed up Buddhasamy, *alias* Muttusamy, but the Aḍigár strongly advocated the cause of Kannasamy (the late king's former name), a keeper of the Tampalá (*Amaranthus paniculatus*) plantation. He was a comely youth—about the only good quality in him. In spite of some opposition Pilima Talawwa succeeded in his object, and the lucky young man was crowned king under the title of "Sri Wikrama Rája Siṇha." But Pilima Talawwa's days were numbered. He had numerous interviews with the Earl of Guilford (Governor North), which had for their object the usurpation of the throne and the exercising of supreme power over it; but he was baffled in the project which he so elaborately devised, and was beheaded in 1812 for an attempt to assassinate his regal nominee.

† The king's relations went under this title. They lived at Búwẹlikaḍa and other suburbs of Kandy.

Ẹhalapola* and Molligoḍa, Disáwa Pilima Talawwa, the Tamby Mudaliyár and the Malay Muhandiram, the people of Yaṭinuwara and Uḍunuwara, Eknẹligoḍa Mohoṭṭála of Sabaragamuwa, Delwela Mohoṭṭála, Mahawalatẹnne Mohoṭṭála, and several other chiefs, with a large concourse of people, crossing over the river. The company consisted of such a great host that they were five days in crossing the ferry. Intelligence having been received that the king was at Mẹdamahanuwara, we marched in that direction along with these reinforcements. On our way the Malay Muhandiram told us that it was a day's travelling from Teldeniya-Haṇ̊wẹlla to Mẹdamahanuwara. We were therefore obliged to encamp in the former village that night. There was a field covering a large area of ground. As the heat of the atmosphere was greatly enhanced by the large multitude that was gathered together, Eknẹligoḍa Mohoṭṭála and I walked out some way ahead at about 3 P.M. Eknẹligoḍa was followed by about 500 of the Sabaragamuwa Kandyans, while Imbulanwale Arachchi and Yaṭipahuwe Kankánama joined me. We had hardly gone a quarter of a mile when we were met by a lad, about ten or twelve years old, who was running across the field. He was pursued and was soon overtaken by a party of the Sabaragamuwa men, and when brought before us he cried out in great terror, doing us obeisance, "O Lords, don't kill me; I will lead you to the hiding-place of the great god" (meaning the king). The boy preceded us, Eknẹligoḍa holding one end of a creeper which he tied round the lad's waist. We had not long to proceed, when the lad pointed out to us an enormous *nuga* tree, saying, "There, yonder tree is situated above the palace occupied by the great

* Dorakumbure Disâwa, of Mátalé, tells me that Ẹhalapola Aḍigár remained at the royal granary at Teldeniya, about half a mile from the scene of the king's capture, and sent his men up. In a despatch sent by Lieutenant-Governor Brownrigg to Earl Bathurst (dated February 25, 1815) he says that the king was captured by some armed Kandyans sent by Ẹhalapola Aḍigár. This task the Aḍigár (Ẹhalapola), he continues, undertook with alacrity and confidence, offering to proceed to Dumbara in person.

god." On approaching the place we saw a couple of Arachchige* women near the barricaded door. An Appuhamy of the royal bed chamber (a sentinel) was seen patrolling the compound, lance in hand. He asked : " Halloa ! Eknẹligoḍa, where are you going ? " and just as the latter replied, " We too have come here," the Appuhamy hurled his spear at Eknẹligoḍa, but luckily the weapon flew past him and struck heavily in the ground, where it was broken to several pieces, leaving Eknẹligoḍa unharmed. A party of Sabaragamuwa Kandyans then falling upon him seized violent hold of him, and bore him forcibly away ; but what happened to him subsequently I am not aware of. Eknẹligoḍa, when he was brought to the door, demanded of the king to unbolt it. His majesty, however, taking no heed of the request, asked from behind the closed door, " Is that you, Eknẹligoḍa, our kinsman ? " † " Yes, it is I," returned Eknẹligoḍa. While the king still kept the door unopened he was asked to throw out any offensive weapons that might be found inside. Three silver-mounted rifles and a couple of daggers were then thrown out through an opening. But the golden sword was not parted with as demanded. Some wooden mortars that were lying in the compound were afterwards taken hold of under Eknẹligoḍa's instructions, with which the men proceeded to batter down the door, which was quickly burst through. The Sabaragamuwa men forced their way into the house and created no little disturbance, divesting the queens of all their clothing and jewellery, and elbowing them out of the building clad with pieces of cloth about four cubits in girth (just enough to cover their nakedness). While the two poor queens were staggering about in their grief, and rolling here and there

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* Here the writer has fallen into an error. He ought to have said *Alattige* women, and not *Arachchige*. These women correspond to waiting maids, who customarily pronounced certain incantations prefatory to the king's movements.

† This word does not convey the idea of any blood relationship. It was understood to mean whether Eknẹligoḍa was on the side of the king or espousing his cause.

like head-severed fowls, I posted myself with my two men silently outside the door, and said, "*Ammayáru, ingále wángó; payapudawándam*" (Madams, don't be afraid, come here"). The two queens came towards me, and fell upon my shoulders and cried out, "O help us!" In a few seconds I found my clothes stained with blood, and on turning round to see how it came about I found the queens had their ears torn, and the blood dropped from the wounds caused by the wrenching of the gems they had worn. During this awful commotion I got Imbulanwela Arachchi to fetch some medicinal leaves, and pounding them to a pulp applied it to staunch the bleeding. A little while after Ekneligoda Mohottála forced the king out of the house* and behaved very insolently towards him, addressing him with such contemptuous phrases as, "Come, fellow, let me take you to your father" (meaning the English). Whereupon the king said, "If you want to kill me, kill me, or do anything else you please, but I can't go on foot." While Ekneligoda was preparing to tie up the king, saying, "Fetch *kirindi* creepers to tie up this fellow and take him like a hog," I addressed the Mohottála and said, "Nilame, you Kandyans have been up to this hour reverencing the king in such humiliating forms† as worshipping and prostrating yourselves before him, and calling him by such venerable appellations as O God, O Lord, O Father. But as we, from the time of our forefathers, have been the subjects of foreign powers, we do not owe any allegiance to his majesty.

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* This house where the king was found concealed was occupied by a Kandyan peasant named Udapitiye Gammahe. It was situated at the village Bómura, between Urugala and Medamahánuwara, in the district of Uda Dumbara, in the Central Province.

† The king, says Robert Knox, was approached with the profoundest submission imaginable. When addressing his majesty the words *Deiyan Budduwenda*, "O lord, who art to attain Buddhahood," were used, and the speaker humiliated himself to such a contemptibly low form as that of a *Balugetta* (a puppy). The Kandyans seemed to think that the king was a supernatural god and brother of the sun and moon, and descended from the sun himself. When he passed by every mortal should be a hundred fathoms off his presence.

He is your God, your Lord, and your Father. Instead of conveying his majesty respectfully, it is not right on your part to show him such indignity as you are doing by this dishonourable treatment." Eknẹligoḍa Mohoṭṭála, retorting in a tone of great harshness, said, "We have not come here to hearken to what you may say," and set about having the king tied with *kirindi* creepers. I then snatched off the shawl I had on my shoulders and asked him to bind up the king in it, and beheld the vexation and shame to which the king was basely subjected with inexpressible regret. Being unable to endure it any longer, I hit upon communicating the truth to Mr. D'Oyly, but was unable to put my hands into the pocket and take out a piece of paper and pencil, owing to the trouble I had about using my hands freely with the burden on them of the queen's body. I therefore got Yaṭipahuwé Arachchi to take out my paper and pencil, and afterwards easing my hands a little asked him to stoop down, and having placed my paper on his back wrote as follows :—

"The king (Kandyan) has fallen into our hands. Eknẹligoḍa Mohoṭṭála has bound the king and is carrying him along, almost dragging him, and subjecting him to great torment and contempt. Come you, therefore, at once with a number of palanquins. As the king and the queens are almost bare of any clothing, bring them also the wherewithal to be clad."

Having thus written I immediately despatched Yaṭipahuwé Kankánama with the letter. Before the lapse of a Siṇhalese *péya* Mr. D'Oyly sent Colonels Hardy and Hooke, a number of mounted officers, fifty orderlies, a hundred English cavalry, and six palanquins. In the meantime the Sabaragamuwa Kandyans dragged him along (as the king expressed an unwillingness to walk) and laid him prostrate on the side of a field. Then the British force and the two Colonels came to the place where we were located and whipped away and dismissed the offending Kandyans for ill-treating the king. The two Colonels then dismounted from their horses, took

off their hats, and having made great obeisance by kneeling down before his majesty, untied the fetters and sought to console him, asking about his health and whether he felt thirsty or hungry. The king having told them that he was thirsty, the Colonels desired to know whether he would take any kind of tonic, to which the king replied, "What drink is there for me now?" Colonel Hardy then said that they had some brandy, wine, Madeira, port wine, claret, and beer, with wheaten bread and other eatables. These, he continued, are quite at the king's disposal. The king had only a draught of about half a bottle of Madeira wine mixed with water, and nothing else. The queens also drank claret wine and water. Having clothed the king and the queens in white raiment, they were conducted to the palanquins. In the interval the king called me and said, "Come here, my son, though the English might kill me, yet these queens will not be put to death. I place them under your protection." I then assured him that no danger could happen to his majesty. No sooner were the king and the queens lifted up in their palanquins than the two Colonels mounted their horses and posted themselves with drawn swords at the sides of the king's palanquins, while the other officers present in like manner attended on the other two palanquins. Fifty mounted orderlies with swords in hand placed themselves as rear and front guards, while a detachment of a hundred English soldiers, armed with loaded rifles at full cock, followed and preceded the cavalcade and conducted the king on his way with every mark of honour.

There were no Kandyans nor Malays in the company. Only a few low-country Sinhalese and militiamen were present. We reached General D'Oyly's camp about sunset with the king and the queens and the two *Arachchige* women. Sir John D'Oyly accorded a very respectful reception to the royal family, and comfortably lodged them for the time being in a tent furnished with bedding accommodation, and placed sentinels round. In a couple of days they were conducted to Kandy.

A solemn Convention* was then held at the Audience Hall (now used as the District Court) in Kandy on March 2, 1815, between His Excellency Lieutenant-General Brownrigg, Governor of Ceylon, and the Aḍigárs, Disáwas, and other principal Chiefs. The result was a formal declaration of the king's deposition from the throne. Thus was put an end to the Siṅhalese sway over Ceylon, which had lasted for 2,357 years.

The credit of capturing the king is mainly due to the untiring efforts of Ẹhalapola and the Sabaragamuwa Kandyans and the other Chiefs, among whom Ẹhalapola is the principal figure. Governor Brownrigg in his despatch says :† "This is an enterprize which I have no hesitation in saying could not with any commonplace prudence have been entered upon, except with the most credible assurances of the concurring wishes of the Chiefs and people, nor could ever have been brought to a successful issue without their acquiescence and aid."

The captured king was then deported‡ to Vellore in Southern India, reaching North Beach on February 22, 1816. The Town Major, Captain Macdonald, and Mr. Marriott, were introduced to him as the gentlemen ordered by the Right Honourable the Governor to receive him. The king was lodged in the palace formerly occupied by Futteh Hyder, the eldest son of Tippoo Sultan. § He there lived in great state with hosts of attendants, enjoying a rich Government stipend, and died on 30th January, 1832, of an abdominal disease. Coomarasamy Rajah, who recently visited Ceylon, is a grand-nephew of the deceased king.

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* See *Ceylon Government Gazette Extraordinary*, Official bulletin, March 6, 1815.

† Dated February 25, 1815, and addressed to Earl Bathurst.

‡ An interesting account of the king's deportation, by Mr. J. B. Siebel, appeared in the *Orientalist*.

§ Based on a letter sent to the Chief Secretary to Government by Mr. Marriott, dated Vellore, March 17, 1816.

4. Mr. Justice LAWRIE remarked that he was sure the Members of the Society were indebted to the writer for his translation of an interesting account, by an alleged eye-witness, of a very interesting occurrence in the history of Ceylon. But the writer had not told them—and possibly he had not the means of ascertaining—who the Mr. Dias was who contributed the Paper to the Siṇhalese Magazine in 1861. The Paper appeared forty-five years after the events which it purported to describe.

Mr. LAWRIE then read the following letter from Mr. D'Oyly written to the Governor immediately after the capture of the king:—

King's Granary,

Teldeniya, February, 17, 1815.

DEAR SIR,—I HAVE the sincerest joy in reporting to Your Excellency that the object of your anxious wishes is accomplished. The King of Kandy is a captive in our hands. He was surrounded yesterday by the people of Dumbara in conjunction with some armed Kandyans sent by the Adigar, in the precincts of Mẹdamahánuwara, and taken about an hour before dusk in the house of Uḍupiṭiya Árachchi at Gallehewake, a mile beyond Mẹdamahánuwara, with two of his queens. A few attendants, after the house was surrounded, made a show of resistance, and wounded two or three men, but fled after a few shots from the assailants. I went forward with palanquins to meet him at Rambukwela, and conducted him to this place with his queens, from whence, after rest and refreshments, they will be sent to Kandy under a sufficient military guard. The king's mother and two more of his queens are at Hanwella, and a detachment will be sent immediately to conduct them in safety and to secure from plunder any treasure and valuables which may be found.

I have written also to be sent to the King's relations and Nayakars informing them of these events, and inviting then to come without fear.

I have, &c.,

JOHN D'OYLY.

Mr. C. M. FERNANDO inquired of Mr. Justice Lawrie if there is any historical foundation for the tradition that Jayawardena Mudaliyár, popularly known as Tamby Mudaliyár, was instrumental in the capture of the Kandyan King.

Mr. LAWRIE replied in the negative and stated that the credit of the capture rested entirely with Ẹhalapola and his men. Mr. Lawrie gave a summary of the contents of the despatch which Governor Brownrigg had addressed on the subject of the capture of the King to Earl Balthurst, then Secretary of State for the Colonies.

Dr. VANDORT said he was sorry to say he could not attach much faith to the Paper read; and the doubts which existed in his mind had been more than confirmed by the careful and judicious observations of Mr. Justice Lawrie. He was strongly inclined to think that the original of the Paper read was a compilation of traditional records,

supplemented to a great extent by the writer's own imagination. As regards both dates and facts, the Paper could be shown to be more than inaccurate—to be positively untrue. He did not know whether Members of the Society were acquainted with a book by Captain De Bushe, one of the leaders of the British forces who headed the detachment from Negombo, entitled "Letters from Ceylon"—letters dealing with the part he played in the expedition. In that book it would be seen that the figures as to the number of troops from the various parts of the Island which marched into Kandy were widely different from those given by the writer of the Paper. Nor did the names of the officers correspond. These inaccuracies threw considerable doubt on the authenticity of the account.

Mr. WACE also spoke on the subject, being invited to state whether he had heard anything from the descendants in Sabaragamuwa of the Chief Ekneligoda, who, the supposed eye-witness alleged, had ill-treated the Kandyan King at the time of his capture. Mr. Wace said he had not heard anything of the sort ; nor that any great ill-feeling existed between the chief and the king. Considering the length of time which had elapsed between the events recorded and the publication of them in 1861, it was not at all likely that they could be correct.

Mr. HARWARD said that he thought they would be wrong in totally discrediting the Paper. It was full of inaccuracies and numerical exaggerations ; but it contained undesigned coincidences which looked as if it really was written by an eye-witness. It was probably the work of a man who was present at the events described, but whose memory had become confused during the intervening years.

5. The reading of Mr. F. H. Modder's Paper on "Ridi Viháré," of which notice had been given, was postponed owing to the lateness of the hour.

6. A vote of thanks was accorded to the writers of the Papers read, on a motion proposed by Mr. Staniforth Green and seconded by Mr. C. M. Fernando.

7. The Meeting concluded with a vote of thanks to the Chair, proposed by Mr. Justice Lawrie.

GENERAL MEETING.

Colombo Museum, June 11, 1896.

Present :

The Lord Bishop of Colombo, President, in the Chair.
Hon. A. C. Lawrie, Vice-President.

Mr. J. Alexander.
Hon. P. Coomáraswámy.
Mr. D. W. Ferguson.
Mr. C. M. Fernando.
Dr. H. M. Fernando.
Mr. S. G. Lee.
Mr. J. H. Renton.
Mr. C. Sríkánta.
H. Sumaṅgala Terunnánse.
Rev. F. H. de Winton.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.
Mr. F. C. Roles, Honorary Treasurer.

Visitors : five ladies and four gentlemen.

Business.

1. Read and confirmed Minutes of General Meeting held on March 21, 1896.

2. Mr. Harward read the following Paper :—

ANCIENT CITIES AND TEMPLES IN THE KURUNEGALA DISTRICT.

By F. H. MODDER.

II.—RIDÍ VIHÁRÉ.

AT Ridí-gama,* 11·06 miles from Kurunégala (that is, 2·25 miles along the road to Kandy, turn at Mallawan-piṭiya to left, 7·81 miles along the minor road to Mátalé, turn to right at Rambukkan-deṇiya, thence a mile to the south-east) stands Ridí Viháré—the most celebrated temple, not only in the Kurunégala District, but in the whole of the North-Western Province. The greater part of the approach thither from Rambukkan-deṇiya lies through a delightful shady avenue, the path increasing as you advance till a dilapidated building is reached. On the left rises a high wall, which hides the temple premises from view, and entrance into the temple yard is obtained through a wooden doorway in the wall. The temple is called *Rajata-lena* (Siṉ. *Ridí-lena*) in the Páli works. The ancient name of the place was *Ambaṭṭhakola-lena*.† It is referred to as Rajata-viháré in the *Maháwaṉsa*, as having been built by King Duṭugemunu (164–140 B.C.),‡ and the tradition current in the place supports this statement.

The following legend explains the origin of the name. When Duṭugemunu reigned at Anurádhapura (164–140 B.C.) a man by the name of Weparaya (*Vyápára*, "petty trader"), who went about selling curry stuffs, came to the spot

* Ridí-gama ("silver village") evidently derives its name from the temple Ridí Viháré, or "silver temple."

† Müller found "several fragments of inscriptions on the flat rock near to an old dágaba, but only one is well enough preserved—that at least a part of it can be made out. It begins Siddhisaddhamakesiri.........After this comes most probably the name of the king, which is not quite legible on the stone, and in the second line I believe I have deciphered a part of the ancient name of the place, Abaṭṭha [kolalena]." *Ancient Inscriptions*, p. 39.

‡ Chap. C., 239. In a note to chap. XXXV. of the *Maháwaṉsa* it is stated that Ámaṇḍa Gámani Abhaya built the Rajata-lena.

where the cave stands, and saw there the branch of a jak tree on the ground with a large ripe fruit. Finding it to be a sweet jak fruit of an extraordinary size, and unwilling to partake of it without giving a portion to the priesthood, he sounded the *kálaghosa* (the call of refection), when three Rahats (Buddhist saints) instantly arrived on the spot through the air. After having served out portions of the fruit to the Rahats, he partook of the rest. One of the Rahats suddenly disappearing, he went in search of him and found him seated in the adjoining cave, engaged in abstract meditation. He discovered near the spot where the Rahat sat a column of silver springing up from the ground, and reported the circumstance to the king, who repaired thither and removed the silver column, and built a viháré on the spot where the Rahats partook of the jak fruit, which received the name of *Waraká-vẹlandu-viháré*, "the viháré in which jak fruit was partaken of."*

A small building of stone, but of no architectural pretensions, is still pointed out as the identical temple above alluded to.

Another legend is to the effect that when Duṭugẹmunu was building the Mahá Thúpa at Anurádhapura, he was short of funds to pay his hired labourers, and the workmen clamouring for payment, he fled into the jungle, and wandering about reached the cave, where he saw a column of silver miraculously springing up from under the ground. He chopped off pieces of silver with his sword, until he got enough to pay the labourers, when the silver column disappeared.*

According to the *Mahávaṇsa*,† the viháré seems to have long been in a state of decay, and King Kírti Ṣrí (1747 A.D.), in order that it might be repaired, furnished the necessary materials, artificers, painters, and much refined gold for gilding the statue of Buddha, and gave over charge of the temple to the novice Siddhattha, who accordingly commenced the

* Reports on the Inspection of Temple Libraries, by Louis de Zoyza, Mahá Mudaliyár (Sessional Paper XI. of 1875).

† *Mahávaṇsa*, C., 239, ff.

repairs and improvements. The name of "Siddhattha" has since been adopted by the priests who officiate here.

He [Siddhattha] removed everything that was old and decayed in the viháré, and made the thick and high wall thereof of solid stone to shine, and the floor and the outer wall also. And he caused a picture of the Supreme Buddha, as he was engaged in the battle with Mára, to be painted on the roof of the rock, and divers flowers and creepers also.

All this is yet to be seen in the interior of the "Mahá-viháré," as the larger edifice is designated in contradistinction to the smaller temple, which is called "Uḍa-viháré," and is situated on a rock of higher elevation.

He caused also the great sleeping image to be made with fine brick and mortar and clay, and many other images of Buddha also, sitting and upright. And in the inner wall he caused about a thousand beautiful pictures of the Supreme Buddha to be painted with exquisite art. At the foot of the great sleeping image he caused to be made in due order beautiful images of Ánanda, the constant attendant of Buddha and the preserver of the Law, of Metteyya Bodhisatta, of the excellent Nátha Deva, and of the King Duṭṭhagámaṇi.

The sleeping image, which is 12 cubits in length, occupies nearly the entire length of the left wing of the interior. In addition to the images of Maitrí Bodhisatva, Mahá Vishṇu, Mahá Kassapa, and King Duṭugemunu, there is a figure of Tibboṭuwáwe Mahá Náyaka Unnánsé, one of the earliest incumbents,* at the foot of the great image. In front of the platform on which the sleeping image lies are set two rows of glazed tiles, with various pictorial representations on them. These tiles, it is said, were the gift of the King of Siam to King Kírti Ṣrí.

In the right wing of the temple there are ten images of Buddha in a standing posture, a large figure of Buddha in a sitting, and another in a standing attitude about 8 ft. in height.

In the centre of the building stands a gilt figure of Buddha, which it is said was modelled after the grateful

* The head of this monastery has, from its foundation, been a member of the Tibboṭuwáwe family. This is the most important of the numerous private livings in Ceylon. When one of these becomes vacant before one of the family to which it belongs has been ordained here, as in England, a temporary incumbent is put in, who generally serves as tutor to the young heir (*Administration Reports, North-Western Province*, 1870, p. 285).

Duṭugẹmunu, and marks the site whence the view of silver sprung up. In front of this image there is an oblong wooden table for offerings.

Two Chinese lamps, which are suspended from the roof, are said to be gifts of a penitent Buddhist after his return from penal servitude at Malacca, whither he was transported !

And he [Siddhattha] gilded with gold the five large images of Buddha and completed the other works that had to be done inside. On the outside wall also he caused to be painted a beautiful row of figures of Devas and Brahmas carrying flowers in their hands, as if they had come to worship. He caused also to be made a large arch, beautiful and pleasant to the sight, and two figures of lions on the two sides of the door, and figures of demons on the spaces between in the walls.

Nearly all this is in a wonderful state of preservation ; and in addition thereto are at each of the two entrances to the interior of the temple a pair of tusk-holders, one on each side, on which magnificent elephant tusks are fixed on festival days.

He also had pictures made of the sixteen principal shrines consisting of Mahiyangana and the rest, and a likeness of the excellent foot-print [of Buddha] on the Sacca-baddha-pabbata [a mountain in Siam], and many scenes also painted with exquisite art from many Játakas, showing the ten-fold Párami, the three-fold Cariyá, the five great self-denying sacrifices and other virtues (of the Bodhisatta). And in the hall he caused many pictures to be painted : lions, elephants, and swans, in rows ; likewise flowers and creepers also.

To the right of the Mahá-viháré is a small *budu-gé*, the framework of the door leading into which is of exquisite workmanship, elaborately inlaid with carved ivory, and said to be a present from King Kírti Ṣrí.

The following description refers to the "Uḍa-viháré," and applies with equal fidelity to the interior and other buildings as they exist at the present day, the painting being as fresh as new :—

Then in the beautiful cave that is on the top of the self-same rock he made a fine, large, and excellent image-house pleasant to the sight, and many works in stone that were wrought to perfection. In it he made a large, beautiful, and life-like sitting image of Buddha, pleasant to behold, and on both sides thereof two fine upright statues. He also caused to be made there the images of Metteyya Bodhisatta and of Uppalavaṇṇa and many images of Buddha, and hundreds also of arhats. Likewise there were figures of the twenty-four Buddhas

(before Gautama), many Bodhi trees, the (events of the) twenty and four predictions, pictures of the sixteen principal shrines and of demons and of other evil spirits, of the five different venerable convocations, and divers other paintings of exquisite beauty. In that very place he placed relics of Buddha and built thereon a cetiya and adorned it with a pinnacle of gold. And on the top of the image-house in that excellent rock basin he caused a delightful picture to be made of the Sage, seated amidst his five hundred disciples, with Sáriputta at their head. And even in the different courts (of the viháré) he built walls and open halls and divers gates also, and rows of steps and other excellent works. He repaired many old walls and also built many new ones; and completed all in a beautiful manner.

The ceremony of setting the eyes of the images was performed under a lucky star and at a favourable hour, the place having been adorned with many continuous rows of arches, the king sending his ministers with apparel and ornaments to conduct the feast.

The following has reference to the structure hereinbefore mentioned, which is the first to attract the attention of the visitor on his entering the temple yard, and which is popularly identified as *Waraká-ẹlandu-viháré*:—

And on the courtyard without an open hall is built on stone pillars, with seats prepared (for priests). And the great body of people assembled themselves together there, and were instructed in the rules of moral conduct, such as the five precepts and others; and they had everyone the opportunity daily of hearing much of the law expounded to them. Moreover, he [the priest Siddhattha] in his great loving-kindness did often invite preachers of religion, and make them to discourse to the people all through the three watches of the night.

The following refers to the temple generally:—

And he [the king or priest] caused that viháré named Rajata to be completed, and that great feast to be held in the 2,301 of the Parinibbána of the Supreme Buddha.

And on the south side of this viháré there was a beautiful cetiya that was built (in former times) on a beautiful broad and flat rock; but it had gone wholly to ruin, leaving only a mound of earth. And for the purpose of restoring it he collected lime and bricks and stones and other materials from divers places. And he built a beautiful square foundation, wherein he placed a relic of the glorious Sage. And, while the cetiya was yet building, he invited priests and caused a consecrated boundary to be set upon a beautiful plot of land in the neighbourhood thereof, and built thereon an Upósatha house and a Áráma for priests, with tiled roofs and the like. And he made the

grounds around it into a large park, containing many ponds, and adorned them with divers trees and creeping trees that bear flowers, and trees that bear fruit and the like. And in this monastery he caused the sons of Buddha to take up their abode, and earnestly exhorted them to conform their behaviour to the doctrines and precepts of religion. And this place, which was restored by the authority of the king, was the resort of great saints, and was had in great honour by the ancient rulers of Laṇká. An when the great king had heard thereof, he ordained that the boundary of the vihâré should be the same as had already been defined (by the priest); and he offered the land thereto, and increased all the ceremonial offerings and alms to the priesthood in this viháré and thus gained a store of merit.

And the king, who was endued with faith and other virtues, worshipped at the Rajata-viháré also and acquired much merit.

Having long heard of the fame of the temple library, the late Mahá Mudaliyár L. de Zoyza paid a visit thither, with a view to report thereon, and was greatly disappointed with the small number of manuscripts found there, among which, however, he came across some rare ones.

The books are contained in a wooden box, curiously painted and set with what appears to be precious stones. There are three Piṭakas and their ancient Atthakathás, or commentaries. These works are superbly got up. The boards are composed of plates of ivory exquisitely carved, and either set with precious stones or ornamented with flowers of gold.

Among other curious objects is a gold *pátra*, or begging bowl, some short manuscripts executed on silver plates, and a manuscript on ola written in the smallest Siṇhalese characters possible. The box, the ornamented books, and the gold vessel were, it is said, the gifts of King Kírti Ṣrí.

Deposited in this box are also copies of Childers' *Páli Dictionary* (presented by the Ceylon Government) and Müller's *Ancient Inscriptions of Ceylon.*

The incumbent, if in good humour, exhibits to the visitor, with pardonable pride, a gaudily worked cushion, the cover of which consists of pieces of variegated cloth stitched together. This wonderful cushion, it is alleged, was used by King Duṭugeṃunu and his successors to recline on when they came to the temple to pray.

The following is a list of the villages registered under the Service Tenures Commission, as subject to services to the Ridí Viháré, and gives an idea of the temple endowments :—

Village.	Number of Paraveni Pangu.	Extent of Fields.*			Extent of Gardens.*			Extent of Heṇ.*			Amount for which Service may be Commuted.	
		A.	P.	K.	A.	P.	K.	A.	P.	K.	Rs.	c.
Ambágoḍa ...	1	5	0	0	1	0	2	2	0	9	34	85
Éganvela ...	1	0	6	0		—		3	0	6	41	50
Hirikęté ...	13	13	1	6	6	0	0	15	2	7	96	90
Illuppęlęssa ...	9	12	0	7	4	3	8	15	1	5	81	30
Karawmada ...	2	5	2	0	2	0	0	1	0	0	54	75
Kumburumulla ...	2	11	2	0	0	0	2	4	3	0	83	80
Maṇḍitiyáwa ...	9	10	0	0	2	2	5	13	3	4	74	60
Maratiha ...	36	81	2	9	26	1	5½	62	0	5¾	576	85
Nábiritta ...	7	10	2	6½	3	0	7	14	0	1	177	15
Nilantattuwa ...	2	17	0	0	2	1	0	31	1	7	117	70
Rambukkandana† ...	10	20	0	1	13	1	1	34	1	5	142	85
Ridigama‡ ...	37	50	3	2	13	0	3¼	65	3	1	376	55
Urúlępotta ...	2	7	1	5	0	1	5	6	1	0	56	45
Waraká-vehera ...	3	14	3	2	4	3	6	34	2	5	106	85
Wewagedara ...	1	4	2	1	0	3	8	5	0	1	34	85
Total ...	135	265	3	9½	81	0	2¾	299	2	6¾	1,956	95

* The acreage is given in amunams, pęlas, and kurunies. Ten kurunies make 1 pęla, and 4 pęlas 1 amunam. In English measurement an amunam of paddy land = 2 acres, of high land = 40 acres.

† The case of the tenants of this village is cited by the Commissioner as a remarkable case of religious toleration which has become known in the course of the Service Tenures inquiry. The tenants are all Mohammedans. "The service which they render to that establishment (Ridí Viháré) is confined to the payment of dues and the transport of produce, &c., and has no connection with the services of the Buddhist viháré, and their own lebbe or priest is supported by a farm set apart by the Buddhist landlords for the purpose. There are thus Mohammedan tenants performing without reluctance service to a Buddhist monastery freely supporting a priest for its Mohammedan tenants." (*Administration Reports, North-Western Province*, 1870, p. 285.)

‡ A block 108 acres of planted land in this village belonging to the temple was leased to the late Mr. R. J. Corbet for ninety-nine years, and a smaller extent of chena land for planting to Mr. P. Braine. If the provisions of the Buddhist Temporalities Ordinance were not allowed to be a dead letter, as they unfortunately are in this district, they would doubtless operate as an effectual bar to these questionable demises for indefinite periods by unscrupulous incumbents, much to the prejudice of the temple revenues.

3. The following Paper was next read :—

THE INAUGURATION OF THE KING IN ANCIENT CEYLON.

By C. M. Fernando, B.A., LL.B. Cantab., M.R.A.S. England.

The word "*abhiseka*" literally meant "sprinkling," and as the sprinkling of the sacred water of the Ganges formed the chief feature of the ancient ceremony of the royal inauguration, the ceremony itself was called *abhiseka*. The present description of it is contained in the Páli commentary of the *Maháwaṉsa*, known as the *Maháwaṉsa Ṭiká*, to which it has been embodied from an ancient Buddhistical work. Apart from its inherent interest, it affords an instructive glimpse into the constitution of ancient society in Laṉká.

The original Páli text is as follows :—

Majjhimasaṇgítiyá cullasíhanádasuttavaṇṇanáya síhalaṭṭhakatháya vuttam, katham? Paṭhamam táva "abhisekam gaṇhantánam rájúnam suvaṇṇamayádíni tíni samkháni ca, gaṇgodakañca khattiyakaññañca laddhum vaṭṭati ti" vatva rájúnam abhisekakaranavidhi ca vutto.

Abhisekamaṇgalasseva alaṇkatapaṭiyattassa maṇḍapassa antokatassa udumbarasákhámaṇḍapassa majjhe suppatiṭṭhápite udumbarabhadda-píṭhamhi abhisekáraham abhijaccam khattiyam nisídápetvá paṭhamam táva maṇgalábharaṇabhúsitá játisampanná khattiyakaññá gaṇgoda-kapuṇṇam sámuddikam dakhinávattasaṅkham ubhohi hatthehi sakkac-cam gahetvá tassa sísopari ussápetvátassa muddhani abhisekodakam abhisiñcati, evañca vadeti "deva tam sabbepi khattiyagaṇá attánamá-rakkhaṇattham iminá abhisekena abhisekitam mahárájam karonti, tvam rájadhammesu ṭhito dhammena samena rajjam kárehi, etesu khattiya-gaṇesu tvam puttasokánugatánukampásahita citto ca hitasamametta-citto ca bhava, rakkhávaraṇaguttiyá tesam rakkhito ca bhaváhíti."

Tato puna purohito porohiccaṭṭhánálaṇkárehi alaṇkatapaṭiyatto gaṇgodakapuṇṇam rajatamayasamkham ubohi hatthehi sakkaccam gahetvá tassa sísopari ussápetvána tassa muddhani abhisekodakam abhisiñcati, evañca vadeti.

"Deva tam sabbepi bráhmaṇaganá attánamárakkhaṇattham iminá abhisekena abhisekitam mahárájam karonti, tvam rájadhammesu ṭhito dhammena samena rajjam kárehi, etesu bráhmaṇagaṇesu tvam putta-sokánugatánukampásahitacitto ca hitasamamettacitto ca bhava, rak-khávaraṇaguttiyá tesam rakkhito ca bhaváhíti."

Tato puna seṭṭhipi seṭṭhiṭṭhánabhúsito gaṇgodakapuṇṇam ratana mayasamkham ubhohi hatthehi sakkaccam gahetvá tassa sísopari ussápetvána tassa muddhani abhisekodakam abhisiñcati, evañca vadeti.

"Deva tam sabbepi gahapatigaṇá attánamárakkhaṇattham iminá abhisekena abhisekitam mahárájam karonti, tvam rájadhammesu ṭhatva dhammena samena rajjam kárehi, etesu gahapatigaṇesu tvam puttasokánugatánukampásahitacitto ca hitasamamettacitto ca bhava rakkhávaraṇaguttiyá tesam rakkhito ca bhaváhiti." Te pana tassa evam vadantá "sace tvam amhákam vacanánurupena rajjam karissasi sádhu—na evam tava muddhá sattadhá pahalatu'ti," evam raññno abhisapanti viya dhaṭṭhabbá.

Imasmim pana dípe devánampiyatissassa muddhani dhammásokeneva idha pesitá khattiyakumáriyeva anotattodakapuṇṇena sámuddikadakkhinávattasaṇkhena abhisekodakam abhisiñcí'ti veditabbam, tato pubbe pana ídisam abhisekagahaṇam náma natthi.

The following is a translation of the above :—

Thus it is written in the Siṇhalese commentary of that portion of the *Majjhimanikhaya* known as *Cullasihanadasuttavannaná.*

The ceremony of the inauguration of a king is thus described.

In the first place, he who wishes to be duly inaugurated as king should obtain for this purpose three chanks (golden and otherwise), water from the Ganges river, and a maiden of the Kshatriya race.

He must himself be ripe for the ceremony,* and be a Kshatriya of noble lineage, and must sit on a splendid udumbara† chair, well set in the middle of a pavilion made of udumbara branches, which is itself in the interior of a hall gaily decked for the ceremony of *abhiseka.*

First of all, the Kshatriya maiden of gentle race, clothed in festive attire, taking in both her hands a right-handed sea-chank, filled with Ganges water, and raising it aloft, pours the *abhiseka* water over his head, and says as follows :—

"Sire, by this ceremony of *abhiseka* all the people of the Kshatriya race make thee their Mahárája for their protection. Do thou rule over the land in uprightness, and imbued with the ten royal virtues.‡ Have thou for the Kshatriya race a heart filled with paternal love and solicitude. Let them (in return) protect, and guard, and cherish thee."

Next, the royal chaplain,§ splendidly attired in a manner befitting his office, taking in both his hands a silver chank filled with Ganges water, and raising it aloft, pours the *abhiseka* water over his head, and says as follows :—

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* *I.e.*, he must be over sixteen years of age.

† Fig tree (*Ficus glomerata*).

‡ They are *dánam*, almsgiving ; *sílam*, observance of the precepts ; *pariccága*, generosity ; *akkodha*, freedom from wrath ; *avihimsá*, mercy ; *khanti*, forbearance ; *ajjavam*, rectitude ; *maddavam*, mildness ; *tapa*, self-mortification ; *avirodhana*, freedom from enmity.

§ *Purohita*, a Brahmin, who is the king's domestic chaplain.

"Sire, by this ceremony of *abhiseka* all the people of the Brahmin race make thee their Mahárája for their protection. Do thou rule over the land in uprightness, and imbued with the ten royal virtues. Have thou for the Brahmin race a heart filled with paternal love and solicitude. Let them (in return) protect, and guard, and cherish thee."

Next, he who holds the office of Setthi,* attired in a suitable manner, taking in both his hands a golden chank filled with Ganges water, and raising it aloft, pours the *abhiseka* water over his head, and says as follows :—

"Sire, by this ceremony of *abhiseka* all the *Grahapati*,† for their protection, make thee their Mahárája. Do thou rule over the land in uprightness and imbued with the ten royal virtues. Have thou for the *Grahapati* a heart filled with paternal love and solicitude. Let them (in return) protect, and guard, and cherish thee."

Those who address the above form of words pronounce, as it were, a curse upon the king, as if they should say :—

"It is meet that thou shouldst rule the land in accordance with these our words. Should it not be so, mayest thy head split in seven pieces."

In this Island of Lanká be it known that a Kshatriya princess, sent by Dhammásoka, performed the ceremony of *abhiseka* over the head of Devánampiyatissa‡ with a right-handed sea-chank filled with water from lake Anotatta.§ Previous to this no such ceremony was known (in Lanká).

It would thus appear that the king in these ancient times was regarded less in the light of a ruling despot than in that of the chief representative and leader of the people. Himself a Kshatriya, he was the leader of that noble race. To him was committed the care of the priestly Brahmins, and to him was entrusted the welfare of the rest of his subjects. As regards the latter, the fact that their spokesman was the most influential of the *Grahapati* confirms the theory propounded by Sir Henry Maine and others, and shows that ancient Ceylon formed no exception to the rule that in all archaic society the unit of the state was the family, not the individual.

It would also appear from the above extract that the introduction of the *abhiseka* ceremony into Ceylon was

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* *Setthi*, a wealthy merchant, the treasurer.

† *Gahapati*, head of a household, *pater familias*.

‡ *Circa* 305 B.C.

§ Name of one of the seven great lakes of the Ganges.

cotemporaneous with the adoption of Buddhism as her state religion. But there is no reason to suppose that the ceremony was of purely Buddhistic origin. A new religion seldom adopts an entirely fresh ritual.* It rather adapts and assimilates an existing ritual so as to suit the new circumstances, and in the *abhiseka* ceremony one sees but a revised edition of the Vedantic ceremony of the royal inauguration.

From what can be gathered from the Vedantic literature, the Hindú ceremony of the royal inauguration was but the parent of the Buddhistic ceremony.

Here is an extract (*Aitareya Brahmana, VIII., 6–9*) :—

He (the priest) spreads the tiger skin on the throne in such a manner that the hairs come outside, and that part which covered the neck is turned eastward. For the tiger is the Kahattra (royal power) of the beasts in the forests .... The king, when taking his seat on the throne, approaches it from behind, turning his face eastwards, kneels down with crossed legs, so that his right knee touches the earth, and holding the throne with his hands prays over it an appropriate mantra.

The priest then pours the holy water over the king's head, and repeats the following :—" With these waters, which are happy, which cure everything, increase the royal power, the immortal Prajápati sprinkled Indra, Soma sprinkled the royal Varuna, and Yama sprinkled Manu, with the same I sprinkle thee. Be the ruler over kings in this world," &c.

At the conclusion of the ceremony the king partakes of a drink of wine made out of soma juice, which the priest hands to him.

Buddhism, with its hatred of the slaughter of animals and of the use of wine, has eliminated the tiger skin and the soma juice, while it has retained the pouring of the sacred water. In both instances was the newly inaugurated king exhorted to do his duty by his subjects. " If thou shalt be a ruler, then from this day judge the strong and the weak with equal justice, resolve on doing good incessantly to the public, and protect the country from all calamities." (White, *Yajur-veda, X. 27.*)

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* One chief feature of Buddhism, as of Hindúism, is its receptivity. (Monier Williams, *Buddhism.*)

Mr. Harward, at the conclusion of the Paper, asked whether Mr. Fernando could tell the audience whether there was any evidence as to how recently the custom existed in Ceylon.

Mr. Fernando replied that the earliest authentic mention of the ceremony was the one he had just dealt with. He was aware that in one of the Government publications there was mention made of the fact that King Wijayo went through the ceremony of inauguration. That would take the ceremony back to nearly 600 B.C., but he thought this was merely a guess on the part of the compiler of the "reader," and not an historical fact. He found that, in later times, after the ceremony was inaugurated, and became a part of Buddhism, it was continued by almost every king, and he had not the slightest doubt that, as the history of Ceylon grew, the ceremony also went through several changes; but he could not find in the *Mahâwaṉsa* anything more than a mention of the *abhiseka* ceremony. There was nothing descriptive of the ceremony. He believed Mr. Justice Lawrie could mention some facts about the ceremony in a more recent period, and he had no doubt that in later times the ceremony took a different shape because of the changes which the original primitive Buddhism underwent at the hands of the Tamil invaders and others, who introduced many things which Buddhism never professed to admit.

Mr. Justice Lawrie said he had not had the time to go into the subject as thoroughly as he would have wished with regard to the inaugural ceremony; but he believed there was still a stone in Kandy on which the later kings of Kandy sat in public, and were there girded with the sword of kingship. That was the open or ostensible ceremony of coronation or inauguration, and immediately after the king was girt with the sword, the title which he intended to take and be known by was publicly proclaimed. He did not know whether there was any actual coronation, in the strict sense of the word, but the later kings of Kandy were certainly spoken of and pourtrayed as wearing a crown. The stone he had alluded to was opposite the Old Palace. With regard to the ceremony being considered a Buddhist one by some, he was of opinion that there was no trace whatever to show that it was in any way a religious rite or anything suggesting the presence of Buddhist priests at the ceremony. He did not know whether he was right, but it seemed to him there was nothing in the Paper read which suggested that the ceremony was a Buddhist one at all.

The Rev. F. H. de Winton, referring to the word *grahapati*, which occurred in the course of the Paper, questioned whether it could not be considered identical with the Buddhist expression "householder." If so, it might confirm the view that the system dividing the people into three sections originated, or was introduced, about the same time as the introduction of Buddhism into Ceylon.

Mr. Coomaraswamy said that the *abhiseka*, which was a bath or sprinkling, was not considered to be the most important part of the inauguration ceremony by Hindús. There was a ceremony prior to the *abhiseka;* then the *abhiseka* itself; and thirdly, the putting on of the crown, which completed the ceremony. As regards the right-handed sea-chank referred to as rare, they were not very rare,

and were used in all important matters, especially in religious rites. According to Hindú ideas, the left-handed chank was not as useful as the right-handed one, but the latter was not so rare as was supposed. Even now right-handed chanks could be bought in Calcutta for about Rs. 200 or Rs. 250 each.

Mr. FERNANDO, replying to Mr. Lawrie, said that the description read that evening was of the ceremony of the inauguration of King Devánampiyatissa, in whose reign Buddhism was introduced to Ceylon by Mahinda. Dhammásoka, who is said to have sent the Kshatria maiden and the chanks for the inauguration, was the father of Mahinda; he was the great Asoka under whom Buddhism in India received so great an impetus. There could thus be no doubt that the ceremony was adapted to Buddhism from Hindúism. It was the Buddhistic child of a Hindúistic parent. Replying to Mr. de Winton, he said he had interpreted *grahapati* as *pater familias*, or head of a household, as *pati* and *pater* were of the same root.

The CHAIRMAN pointed out that it was not so. "Pati" was derived, not from the same root as *pater*, but from the same root as the Latin *potis* and *potens*. It had nothing to do with the word "father," but implied having "power over" the house. Referring to a remark of Mr. Fernando that the best authority on the subject was the *Mahá-wansa*, his Lordship said that, excellent as was the *Maháwansa*, and great as was its veracity, the writers of it could not possibly have known what took place 700 years before their time, and it was as impossible for those now living to say that the statements in the *Maháwansa* were true as that they were false.

Mr. D. W. FERGUSON proposed, and Mr. COOMÁRASWÁMY seconded, a vote of thanks to the authors of the Papers. This was carried unanimously, and the proceedings terminated with a vote of thanks to the Chairman, proposed by Mr. J. H. Renton and seconded by Mr. Harward, the former remarking that they were all grateful to His Lordship for finding the time to come there, in spite of the extra heavy duties which devolved upon him at the present time.

COUNCIL MEETING.

Colombo Museum, July 16, 1896.

Present :

The Lord Bishop of Colombo, President, in the Chair.

Mr. C. M. Fernando. | Mr. Justice Lawrie.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meeting held on May 18, 1896.

2. Laid on the table a Paper entitled "When, where, and by whom was the *Sidat Saṅgaráwa* composed ?" by Mr. F. W. de Silva, Mudaliyár, referred to Messrs. W. P. Raṇasiṅha and C. M. Fernando for their opinions.

Resolved,—That as there is nothing original in the Paper, it be returned to Mr. Silva with an expression of thanks on behalf of the Council, and that Mr. Silva be informed that the Council will be glad to hear more on the point where the *Sidat Saṅgaráwa* was written.

3. Laid on the table Paper entitled "An Archæological Sketch of Gampola," by Mr. J. B. Pohath, referred to Messrs. T. B. Pánabokke, W. P. Raṇasiṅha, and H. C. P. Bell for their opinions.

Resolved,—That as the Paper is not up to the standard required by the Society, the Council regret their inability to accept it.

4. Laid on the table a letter from the Royal Academy of Belles Letters, History, and Antiquities of Stockholm, soliciting an exchange of publications.

Resolved,—That the matter do stand over for future consideration, to enable the Secretaries to obtain more information regarding the Institute.

5. Laid on the table a Paper by Mr. D. W. Ferguson entitled "Knox's Siṅhalese Vocabulary."

Resolved,—That the Paper be accepted and that it be printed and circulated before being read ; and further, that Mr. Ferguson be asked to edit his Paper and to arrange the different vocabularies side by side for the purposes of easy reference.

6. Considered date and business of next General Meeting.

Resolved,—That at the next General Meeting of the Society the following Papers be read :—

(i.) "Knox's Siṅhalese Vocabulary," by Mr. D. W. Ferguson.
(ii.) "Ancient Cities and Temples in the Kurunégala District : III., Paṇḍuwas Nuwara," by Mr. F. H. Modder.

and that the matter of fixing a date be considered after Mr. Ferguson has edited his Paper and it is ready for the press.

COUNCIL MEETING.

Colombo Museum, September 10, 1896.

Present :

Mr. Staniforth Green in the Chair.

The Hon. P. Coomáraswámy. | Mr. F. M. Mackwood.
Mr. C. M. Fernando. | Mr. W. P. Ranasinha.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Mr. F. C. Roles, Honorary Treasurer.

Business.

1. Read and confirmed Minutes of Council Meeting held on July 16, 1896.

2. Resolved,—That the following candidates for admission into the Society as Resident Members be elected :—

L. Walker : nominated by { J. Harward. Rev. F. H. de Winton.
G. W. Bibile : do. { K. J. A. Pohath. A. M. Perera.

3. Laid on the table a Paper entitled "Place Names of the Vanni," by Mr. J. P. Lewis, C.C.S.

Resolved,—That the Paper be referred to the Hon. P. Coomáraswámy and Mr. J. Harward for their opinions.

4. Laid on the table a Paper entitled "Reland on Malay, Sinhalese, and Tamil," by Mr. J. P. Lewis, C.C.S.

Resolved,—That the Paper be referred to Mr. H. C. P. Bell for an expression of opinion as to whether it should be accepted by the Society and printed in the Society's transactions.

5. The Honorary Treasurer reported the result of final application to certain Members and their nominators in the matter of arrears of subscription.

Mr. Roles stated that he had been writing persistently to the Members in arrears for their subscriptions. He submitted the names of seven Members whose names he felt forced to bring before the Council for final order.

On a motion proposed by Mr. Mackwood and seconded by the Hon. P. Coomáraswámy, it was resolved that (*a*) the following five names be struck off the list of Members for non-payment of entrance fee and subscription, and that they be informed by the Honorary Secretaries of the fact, viz., J. D. Casinader, W. H. Dias, N. Mendis, A. H. Monarasinha, and R. O. S. Morgan ; that (*b*) Mr. E. F. Perera (inasmuch as he had answered one of the Treasurer's applications) be given final notice that if payment be not made within a fortnight his name will be removed from the roll ; and that (*c*) Mr. H. Wace, C.C.S., be written to that he will be given up to the end of the month to pay,

after which date his name will in case of default be struck off the list of Members, and further that his attention be directed to the concession of the Council allowing him to pay arrears and become a Life Member.

6. Mr. Roles requested that he be temporarily relieved of the duties of Honorary Treasurer owing to his contemplated absence from the Island for a few months. He explained that Mr. F. Lewis had kindly offered to undertake the duties of the office.

Resolved,—That during the absence of Mr. Roles, Mr. F. Lewis be appointed to act as Honorary Treasurer, and that he be written to accordingly and be thanked by the Council for offering his services.

7. Resolved,—That it be left to the Secretaries to fix the date for the next General Meeting for some day between October 1 and 3, after consulting the President.

GENERAL MEETING.

Colombo Museum, October 3, 1896.

Present :

Mr. C. M. Fernando.	Mr. F. C. Roles, Treasurer.
Mr. F. Lewis.	Dr. W. H. de Silva.
Mr. F. H. Modder.	Rev. F. H. de Winton.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Visitors : two gentlemen.

Business.

1. On a motion proposed by Mr. Fernando and seconded by Mr. Roles, Mr. Harward took the Chair.

2. Read and confirmed Minutes of General Meeting held on June 11, 1896.

3. The election of the following Members was announced :— L. Walker, M.A., and G. W. Bibile.

4. The Chair having been temporarily taken by Mr. C. M. Fernando, Mr. Harward, in the absence of the writer, read the following Paper :—

ANCIENT CITIES AND TEMPLES IN THE KURUNEGALA DISTRICT.

By F. H. MODDER.

III.—PAṆḌUWAS NUWARA.

The founding of the City.

HIDDEN away in a secluded part of the district, about a mile and a half to the south-east of the modern village Heṭṭipola, on the Wáriyápola-Chilaw minor road, distant about twenty miles from Kurunẹgala, lie the ruins of this ancient city. Its antiquity is beyond all question; but its identity with Upatissa Nuwara, or that it was founded by the king after whom it is said to be called, is open to doubt.

The following extract from a Siṇhalese history of Ceylon* supports the tradition that Upatissa Nuwara was built by the regent after whom it was first designated, and that the name changed into Paṇḍuwas Nuwara on the accession of King Paṇḍuwas Déva to the throne :—

Paṇḍuwas Nuwara is said to be the oldest city founded in Ceylon except Tammana Nuwara, which was founded by Wijayo, the first king of Ceylon. The city Paṇḍuwas Nuwara was originally founded by Upatissa, Prime Minister of Wijayo (505 B.C.), and was called after him.† He reigned in it only for one year as sub-king and gave it up to Paṇḍuwas, the nephew of Wijayo, on his landing in Ceylon,

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* Furnished by the late Samuel Jayatilaka, Mudaliyár, to the Hon. F. R. Saunders, C.M.G., when Government Agent of the North-Western Province, and included in the correspondence with Sir W. H. Gregory, Governor, more particularly referred to below.

† Upatissa Nuwara. President Márambe of the Village Tribunals of the Déwamẹdi hatpattu, who has been at some pains in collecting material on this point, feels convinced that Upatissa Nuwara and Paṇḍuwas Nuwara are one and the same city. He quotes from the *Narendra-charitáwa lokana-pradipikáwa* that the former was built on the banks of the Dẹduru-oya, and from the *Maháwaṇsa* that it was built on the Kadamba river, and points out that *Kadamba* in Páli is equivalent to *Kolom* in Siṇhalese,

he himself moving to Tissawa, which is not far from Paṇḍuwas Nuwara. The city was after the assumption of its government by Paṇḍuwas called after him, and to this day it is known as such. He reigned thirty years, improving and embellishing it. His son Abhayo succeeded him at his death (474 B.C.). Abhayo reigned twenty years most religiously and with every virtue, until he was interrupted by the civil wars then raging between his brothers and his nephew Paṇḍukábhayo, and which lasted for fourteen years, when he threw up the government and retired to Parama-kanda in the Demaḷa-pattu, which is by tradition known as the place where he ended his days leading a religious life. After the cessation of the civil wars Paṇḍukábhayo, having obtained victory over his uncles, established himself in his father-in-law's city, Anurádhapura. In the interval Tisso, the brother of Abhayo and uncle of Paṇḍukábhayo, held the kingdom of Paṇḍuwas.

The following from the *Kaḍaim-pota* assigns the founding of the city to King Paṇḍuwas, and supplies interesting particulars in connection therewith :—

King Paṇḍuwas, son of Somithera, the brother of King Wijaya, having arrived in Ceylon in his sixteenth year, on a Friday, under the asterism Pusaṇekata, ordered his ministers to found a city after his name. He sent for his ministers, who lived at the time in Hastipura, and said : "All of you make me a city here." They began accordingly to build the city four and a half *gaw* to the west of Hastipura.* Seeing this, King Ṣakraya ordered the god Wiṣwakarma, the wonderful maker, to beautify the city. Thereupon Wiṣwakarma came and stood there, and having surveyed the length and breadth of the city ordered the (cubic) rule to be struck on the ground, when the following rose into existence :—

600 palaces (*wahala geval*).
300 smaller buildings (outhouses ?) (*kuḷu geval*).
9 buildings containing lion thrones (*siṇhásana geval*).

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and that the city stood on the Kolamunu-oya, a tributary of the Ḍeduru-oya. He cites in further support of his contention a royal grant in the *Vittipota* of the village Moragolla to one Appuhámi, in which it is stated that Upatissa Nuwara adjoins Moragolla, and similarly from the *Kadaim-pota* of a royal grant of the village Moragama to one Punchappuhámi, in which the said village is described as adjoining the city in question. Upatissa Nuwara, says President Márambe, was also known as *Ḗla Hatara Nuwara* (the city of four moats), *Nikasala Nuwara* (the pure city), and that the ruins being at present overgrown with jungle go under the name of *Nuwara-ḳelé*.

* This does not correspond with the distance of the ruins from the modern town of Kurunégala ; but it must be considered that the dimensions of the city of Hastipura or Hastisailapura exceeded the limits of the present capital by at least ten times.

250 stores (*gabaḍá geval*).
400 treasuries (*aramudal*).
A palace for the three seasons* (*tun-pahaya*) : each of the residences stood at one angle of an equilateral triangle, the centre being occupied by the seat *Pañḍupul-asna*, the seat of Ṣakraya.
25 palaces for the harem (*pallewahala geval*).
18 kitchens (*uḷupeṇ geval*), buildings in which *uḷupeṇ* is prepared.
29 kitchens (*muru-teṇ geval*), buildings in which boiled rice is cooked. Literally, *teṇna*, place where the food of *muru*, god (meaning king), was made ready.
18 private chambers (*rahas geval*).
65 large stores (*mahá-gabaḍá geval*).
9 houses for the *kúnam* bearers (*kunam geval*).
3 aviaries (*kurulan maḍu*).
4 stables for horses (*as-pánti*).
4 stables for elephants (*eṭ-pánti*).
3 stables for hunting buffaloes† (*daḍa-mí-pánti*).
2 kennels (*kukan maḍu*).
500 officers' quarters or barracks (*mahábalé eṃetiyan geval*).
500 residences for dancing women (*naḷu náṭaka strín wasana geval*).
500 outhouses of the court (*mahá wahala eṭul geval*).
1,000 gates with bolts (*agul dora*).
4 parapet walls (*pahuru*).
Some distance therefrom a rampart (*ádára beṃma*) for the protection of the city.
A tank for the use of the city.
On four directions, four streets.

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* *Ginihana*, hot season ; *wasana*, rainy season ; *hemanta*, misty season.

† These animals are trained to sport, and commonly used in the manner of decoys. They go in advance of the huntsmen, and when game is scented or seen, begin to brouse or graze, as if unconcernedly—a sign that is understood by the sportsmen to hasten to the spot and take up a position behind the decoys commanding a view of the prey. Big game, such as elk and deer, is stalked and shot at. The *Graphic* of March 16, 1895, gives an illustration of a "sporting buffalo," with its owner (a Behar indigo planter) taking cover behind it and shooting over its back at wild-fowl on the banks of a lake. The letterpress, after referring to the savage habits of the animal and its being trained to the plough, proceeds to state : "Of course he had to do his daily task on the cultivation, but showing himself still uncertain with the native ploughmen, the planter devised the plan of utilizing him as an ambush for wild duck shooting, these birds being quite accustomed to the herds of village buffalo which graze along the margin of the jhils and lagoons. After some practice this bull became very steady under fire, and enabled his master to make some big bags."

Four chief entrances (*wasal doraṭu*) into the city, with gold and silver and cloth arches surmounting them, the arches being decorated with various kinds of flags, *dhaja* (flags with flaps), *paṭa-ge* (cloth dolls?) having bells suspended to them.

With the sound of bells (*mini-gosává*) came the neighing of horses, the trumpeting of elephants (*kuncha-náda*), and the five kinds of music (*pancha turiya-náda*).*

A company of women decked in all the female ornaments, like goddesses.

The royal ministers like those of Iswara.

Men speaking the Tamil, Lada, and Grantha languages.

Men possessing a knowledge of medicine and the practice of charms.

300 great warriors or powerful soldiers.

900 officers or councillors (*duggana-al*) of Tri Siṇhala.

9,000 sculptors (*gal-waḍuwo*).

1,000 masons (*uḷu-waḍuwo*).

12,000 carpenters (*dandu-waḍuwo*).

20,000 blacksmiths (*navan-dana achári*).

8,000 dhobies.

24,000 men, women, and children (*kuḍáwéru*).

2 lacs and 68 chiefs (*mudali-véru*).

3,000 dancers and tom-tom beaters (*naṭana gasana berawáyo*).

Fruit trees of sorts (which are enumerated).

600 wells (*ura-lin*).

900 ponds (*patas; pokuṇu*), streams, and rivulets (*ḙla-dola*).

When Panḍuwas was reigning seated on his throne (*pandapul asna*) seven cubits high, like unto Ṣakraya, he saw in a dream the form of a devil in a blaze of fire which extended a *gawa* in height, wearing a hat four *gaw* in height, holding a club of enormous size, and emitting a flame from his mouth, at the sight of which he fainted away, and on regaining his senses fell ill.†

At Panḍuwas Nuwara Müller found a "fragment of a pillar in the corner of an opened dágoba with an inscription in five lines." He doubts that the tradition that this place is said to bear its name from Panḍuwas, the nephew of Wijaya, is correct in this point. "At any rate there are no remains of any kind that point to such a remote period."‡

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* The five sorts of music are said to be the five tones or kinds of music produced from the various sorts of tom-toms or native drums, each yielding a different sound. Tom-toms are used to accompany dancing, singing, and performances on wind instruments. (See Skeen's *Adam's Peak*, pp. 157, 319. Steele's translation of *Kusa Játakaya*, Notes, p. 207.)

† Then follows an account of his illness, supposed to be the result of *devi dossa*, the curse of the gods, and of the manner in which he was healed, &c., for which see "Kurunḙgala Rocks."

‡ *Ancient Inscriptions*, p. 59.

Ruins of the City.

Speaking generally of the ruins, Mr. H. Parker says :—

The only remains of this once royal city consist of a few upright and prostrate stone pillars, the neighbourhood of which is strewn with bricks, and are protected by a brick and earthen wall 40 ft. thick at the base and 8 ft. high, of rhomboidal shape, 100 ft. long and 95 ft. wide, with a *fosse* now 7 ft. wide.*

President Márambe, who by excavation and exploration has obtained invaluable details, particularizes the ruins thus :—

Within the walls of the city there is an enclosure of about eight acres of land, surrounded by a low wall, the remains of which are still to be seen. The enclosure is a perfect square, having moats or ditches on all four sides, within and without. A group of thirty-two granite pillars stand eight in a row, about a fathom apart from each other, and forming a square. The pillars are almost imbedded in the ground, and are at present four or five feet above the level of the ground, possibly intended to support the roof of a building.

A flight of rock steps leading to a temple, the sides of the flight of steps being formed of balustrades of rock, with the figure of a crocodile carved in a single block of granite on each side; the entrance door of the temple; a portion of the lintel and of the side—all which were unearthed under direction of the President—are now remaining.

There are a large number of mounds, probably marking the sites of former buildings, here and there.

Several enclosures, similar to the above but differing only in extent, are also met with. In one of these are to be seen traces of a foundation of a large building; the ruins of two large structures, with eleven granite pillars of one and twelve of the other still standing; also two dágobas in ruins, showing unmistakable signs of their having been dug into; and remnants of carved stones, pillars, &c.

In another of the enclosures was found a slab of stone three feet square, containing 28 square holes, like a monster draught-board. The lid of this slab of rock was discovered in the dágoba near it, and it is said that the holes were intended to contain jewellery, images, &c.

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* Report on Paṇḍa-vewa (Sessional Papers, 1881).

The site of the western wall is still discernible. The pillars of the main gate are still standing, and in clearing portions of the brushwood the trace of the road leading to the *Máligáwa* revealed itself. The gate appears to have opened into the principal street in the city, and is lined on either side by a number of granite pillars which are yet standing, with occasional mounds, such as have already been mentioned; near to the entrance of the main gate stand 15 square pillars about 8 ft. or 10 ft. above the ground; and on one of these pillars there is an inscription with the sun and moon carved on it, indicating the former existence of a large building.

There are also the sites of two other buildings, one containing 6 and the other 12 pillars; passing these we come to the site of another structure of 10 pillars, each nearly 10 ft. high, one standing.

There are numerous ponds about the place, the largest of which, about 200 ft. square, is designated *Das Pokuna*, in token of the thousand ponds which the city contained. The water of this pond is excellent, and is used by the priests for drinking purposes.

The ruins of the Relic palace, or *Daladá Máligáwa*, is 50 ft. long, 30 ft. broad, containing 32 pillars, 12 or 15 ft. high. The floor and the sides are of elaborately carved stones with flight of rock steps like those above described. On one side of the ruins stand 7 pillars, which are said to mark the site of the Mahá Vishṇu Déwálé, and near it on an enclosed piece of ground, about five acres, there is a mound, to which tradition assigns the site of the king's palace.

*Paṇḍa-vẹwa.**

At this stage it will be of interest to take leave of the ruins of the ancient city and devote some space to the magnificent tank Paṇḍa-vẹwa, now in utter disrepair, which doubtless in ages past supplied the citizens with wholesome

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* Summarized from Mr. Parker's Report on Paṇḍa-vẹwa (Sessional Papers, 1881).

water. The tank is a striking object from an historical as well as an engineering point of view. It lies to the north of the ancient city with the Wáriyápola-Chilaw road traversing its bed, and extends into two Kóralés, Baṇḍára Koswatta (now Tissawa) and Giratalane Mẹdagandahe Kóralés. It is supposed to have been built by King Paṇḍuwas during his reign, and called after him, though it is open to conjecture whether the tank did not receive its name from the city itself at a later period. It is considered to be one of the oldest tanks in the Island, its construction exhibiting, in the opinion of experts, knowledge superior to that displayed in the design of Bassawak-kuḷam built at Anurádhapura in the reign of Paṇḍukábhayo.

The tank is formed by an embankment 24 ft. high, and more than a mile and a half long, carried across the valley of the Kolamunu-oya, a stream 60 ft. wide, which rises not far from Kurunẹgala, and, collecting in a course of some 20 miles the surplus waters of the lower hills between these and the tank, in times of flood has a discharge of about 10,000 cubic feet a second. Allowing for some silting up of the bed, the depth of water stored in the tank, thus made, must have been 15 to 18 ft., and the area covered would then have been from 1,000 to 1,200 acres, extending for a length of 2½ to 3 miles above the bund.

The tank is referred to in the *Maháwaṉsa* by its ancient name "Paṇḍavápi," and King Mahá Dáṭhika, who reigned from the ninth to twenty-first year after Christ, is said to have bestowed the "Paṇḍavápi" viháré on a samaneru of that viháré, and in like manner the means of maintaining the priesthood.* Whether this refers to the land under the tank is uncertain. The ancient name "Paṇḍavápi" is evidently a contraction of "Paṇḍuwasa-wápi," the city itself being sometimes called Paṇḍa Nuwara in the early part of this century. An inscription on a rock on the border of the tank, and belonging probably to the second or third century,

* *Maháwaṉsa*, XXXIV., p. 137.

was ruthlessly destroyed by the owner of the adjoining land, in order to prevent people from searching for the treasure always believed to be concealed in such places, and thereby invoking the displeasure of the gods!

According to the *Maháwan̥sa*,* King Wijaya Báhu I., who reigned 1059–1065 A.D., repaired the tank "Paṇḍavápi," amongst others, of which the bund had been destroyed, out of his great desire for the welfare of the poor; and he made repairs to the viháré "Paṇḍavápi" amongst others.

A short inscription on a stone post at the back of the Mẹda-horrowwa, cut by the prosperous Parákrama, seems to indicate that the tank was in order during the time of that king from 1153 to 1156 A.D.

The *Maháwan̥sa* says:—

The tank Paṇḍavápi, which was aforetime of very small size, he (Parákrama Báhu I., surnamed the Great) rebuilt with embankments, greatly enlarged in height and length and breadth, and with sluices to convey a body of water of great and exceeding height, and gave to it the name of the "Sea of Parakkama."

In the islet in the middle of the tank he built a *cetiya* (dágoba) on the top of a rock, like unto the top of Mount Kelása in beauty, and in the centre thereof he built a royal palace of surpassing beauty—three stories high. A palace fit (to draw unto it) the multitude of joys in the world.†

According to tradition the tank burst after the time of King Parákrama Báhu, and it remained in a ruined state till nearly the end of the last century, when Talgaha-goḍa Disáwa and another repaired it. For a few years the tank continued in good order, but the upkeep of the bund was neglected, and a deep track was worn through it by cattle and people fetching water.

In 1805, owing to a flood which raised the water till it flowed over the embankment, which was a little over three feet above spill level, the bund burst over-night, creating the present Kolamuna-oya.

* *Maháwan̥sa*, LX., pp. 110–111.
† *Maháwan̥sa*, LXVIII., 39–42.

In 1814 Kobbẹ́kaḍuwe Dissáwa is said to have visited Panḍa-vẹwa with a view to restore it, but the rebellion which broke out in that year disturbed his arrangements, and he was forced to return to join the royal troops.

Under British rule the tank seems to have been quite lost sight of, and even as recently as 1837 Turnour, who ought to have known it, refers to it as "not identified." Under these circumstances it is no wonder that unscrupulous settlers squatted on the land in the bed of the tank. Chief among them was a duraya named Kiriya, who removed from his village below the bund to the bed of the tank, where he boldly began to clear and cultivate wherever his fancy led him, claiming title under an alleged gift from a certain Pandakumárihámi in favour of one of his ancestors. He sold part of the land, but his assertion of title to the remainder as well as to the high land above the tank, which he commenced clearing, was interfered with by Government. Nevertheless, this enterprizing settler died, it is said, a rich man, and his descendants have succeeded to his wealth and to his holdings.

The bund is 8,600 ft. long and 22 ft. high, with a moderately level top 10 ft. wide and side slopes of about 2½ to 1. It has three large breaches and one small one, and originally had one main sluice and two high-level ones.

At breach No. 1 it is said a masonry spill water (*pẹnnuma*) once existed, and a few of the stones are to be seen in the jungle. A small high-level sluice, called Goḍa-horrowwa, to the south of the breach, is in rather good preservation.

Breach No. 2, through which the Kolamuna-oya passes, is 90 ft. wide at the base, 200 ft. at the top, and 34 ft. at the greatest depth.

The main sluice, called the Mẹda-horrowwa, is 250 ft. to the north of this breach. Between this and No. 1 (2,500 ft. to 2,700 ft.) is the breach repaired by Talgaha-goḍa Disáwa, through which the Kolamuna-oya flowed before it was filled.

From 5,300 to 5,620 ft. a large gneiss rock extends in the line of the embankment, which was the former spill.*

Along the ground immediately in front of it is a series of small broken pillars in pairs, the remains of a foot-bridge once in use. Some stonework, laid without chunam and carried longitudinally over the spill, enables the people to retain about 2 ft. of water above the level of the lower part of the rock, but with the exception of two or three stones it has been quite washed away.

Breach No. 3 extends from 6,540 to 6,675 ft. On its northern side was a second high-level sluice, of which only a few traces remain. Its greatest depth is 30 ft.

At 7,000 ft. is a small breach 15 ft. deep, through which a footpath passes to the tank.

At 7,780 ft. the Wáriyápola-Chilaw minor road crosses the bund.

Among the *débris* at the farther end of the bund are to be found some finely carved slabs of rock, some bearing inscriptions. Here, too, is to be seen on the outside of the bund a small bathing-place (a cistern of considerable dimensions) called *Bisó-koṭuwa* or *Bisó-nápu-wala* (queen's bath), the reason of their not bathing in the tank being that it contained crocodiles.

The contour of Paṇḍa-veṇwa has been run at a level intended to retain 15 ft. of water at the new sluice, and it is found that 453¾ acres of paddy fields and nine small villages are included in it. The villages are : Andoháwa, Demaṭagolla, Jayasirigama, Ihala Puḷundáwa, Madige Paṇḍava, Paṇḍa-veṇwa, Pahala Diggalagedara, Pahala Puḷundáwa, and Toragolla, all which will be submerged on the restoration of the tank.

With the head of water as mentioned above, the length of the tank will be 3½ miles, covering an area of 1,360 acres, with a capacity of 15,403,000 cubic yards.

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* There is a rock in the embankment called by the natives *Deviyanne-kanda*, God's hill, or King's hill, which they believe is haunted by the spirit of King Mahasen, to whom tradition ascribes the construction of the tank. (*Maháwaṇsa*, Appendix, p. 383.)

According to the Madras standard, this capacity will be enough for the cultivation of 3,180 acres of field, irrespective of the allowance for the water that will be flowing in while the sowing is in progress.

At present, during a prolonged rainfall, 681 amunams, equal to about 1,362 acres, are cultivated in the valley of the Kolamunu-oya by damming up the river at various places in its course towards the Deḍuru-oya and diverting its water over the low-lying lands on its banks; but this water supply cannot be depended on, for with the cessation of rain, which only lasts a few weeks, the whole crop is often lost for want of an occasional shower.

By the restoration of the tank the supply of water available will be found sufficient to irrigate the whole extent of land, namely, 3,190 acres, that is, 2,240 acres of fields, 890 acres of irrigable land belonging to private parties, and 60 acres of Crown land, all situate under and in the immediate vicinity of the tank.

According to the estimate prepared by Mr. Parker, the Irrigation Officer who was specially detailed for the work, the probable cost of restoring the tank will be Rs. 102,591. The restoration will consist of the repair of bund, building two sluices, constructing two gauges, forming a spill water, constructing a foot-bridge, excavating irrigation channel, lines, bridges, and transport and compensation, amounting to Rs. 64,818, while the cost of making a new roadway 3½ miles long, and raising the portion in the tank, as well as constructing an iron bridge 140 ft. long and a 20-ft. culvert, will be Rs. 37,773.

Mr. Parker says that the landowners who are to be benefited by the repairs have willingly agreed to pay the whole cost in ten yearly instalments, or to pay a perpetual water-rate. According to his figures the former would necessitate an annual charge of Rs. 4·14 levied on all irrigable lands, and for 1,565 acres in ten years would amount to Rs. 64,791, by which the people will of course be free from any further special taxation. The latter will yield a net

yearly return of Rs. 11,204, equal to 17 per cent. on the expenditure. If neither be adopted, the Government will have an increase from tithes alone on the lands irrigated and that will be irrigated of Rs. 8,023.

Considering that the restoration of this tank, large though the cost may appear, offers no illusory prospect of a good revenue, and will be productive of lasting benefits to thousands of people, in a sanitary, social, and financial aspect, and be the means of encouraging the extension of paddy cultivation that will be accompanied by the corresponding decrease of chena cultivation, it is hoped the work will be undertaken before long.

The Dágobas and their Ruins.

Some two hundred yards from the bund of the tank are the ruins of a dágoba, one side of which appears to have been broken into by thieves in quest of treasure invariably enshrined in dágobas. The dágoba is surrounded by rock pillars, which evidently supported a roof. Near here was lately found part of a sedent stone image of Buddha. A large slab of rock indicates the threshold of the entrance to the temple. The centre of the slab is worn hollow, attributed to the passing to and from the temple of the thousands of pilgrims ! In the vicinity of the temple and dágoba are several square granite pillars in the form of a square, probably the site of a pansala.

About two or three hundred yards to the south stands *Koṭa-vehera*, which was in 1877 broken into by thieves. The circumstance was communicated to Mr. Saunders, then Government Agent of the Province, and led to the exploration of the ruins and important discoveries.

Mr. Saunders, on January 13, 1877, wrote to the Governor, Sir W. H. Gregory :—

For some weeks past there has been a rumour current that there are large treasures buried somewhere in the Crown jungles now growing on the site of the old city of Paṇḍuwas Nuwara. Just before Christmas a Malay man applied to me for permission to search for treasure on condition of receiving one-half of what be found. I had

reason to suppose that he had already assured himself of success, and wishing to place an effective guard on his operations when he began to dig, I referred the matter to the Raṭémahatmayâ, and desired the petitioner to wait until after the holidays. During my absence at Christmas it seems that a large number of persons assembled, dug the spot where the treasure was supposed to be, and carried off, some say a large quantity, and some only a small quantity.* I have instituted a strict inquiry and J. P. proceedings, and have recovered some of the treasure, consisting of a gold *karaṇḍuwa*, a gold Buddha, some small gems, and some curious brassware,† but most of the thieves have absconded, and I believe I have only recovered a small portion of the booty. I am, however, informed that the thieves only penetrated into one chamber of this treasure vault, and that there is reason to suppose a large quantity of treasure is still to be found. I purpose, therefore, to proceed to the spot on Saturday next and make proper search. I trust you will approve of my spending a small sum of money, if necessary, in this investigation. The city of Paṇḍuwas Nuwara was the principal city of Ceylon some 2,300 years ago. The articles I have already recovered are evidently of great antiquity, but having been ill-treated and broken by the thieves are almost useless. I propose to make a careful search, so as not to injure the articles which may still be left, and I shall report the result of my search without delay to you. There is a book extant which purports to give the contents of the several vaults wherein treasure has been buried by the ancient kings of the country, and the following extract states what treasures are supposed to be buried on the spot now discovered :—

Extract from a copy of a book called " Wadula."

" In the Koṭa-weḥera of Paṇḍuwas Nuwara-keḷé there are nine " kurunies of waragam, twelve gems, twenty-four relics, one gold " shrine, a little pearl, and some namaguna beads. They are the " riches offered to the vehera of King Tissa Maha."

Then follows the extract already cited and furnished at the commencement of this Paper, by Jayatilaka Mudaliyár, who adds :—

And it was during his (Tisso) reign that Koṭa-weḥera *alias* Tissama-vehera must have been erected about the year 454 B.C., as described in a book called " Wadula." If these facts are to be admitted, we may safely assert that the *karaṇḍuwa* and the *piḷima* are 2,331 years old.

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* These rumours were, however, untrue. A few brass lamps, an earthen basin, and a few rough and worthless jewels were all that they had obtained ; for they only penetrated to the chamber by a deep hole, and had not time sufficient for their purpose. (*Administration Report, North-Western Province*, 1876.)

† Most of these were sent to the Museum by Mr. Saunders, and are included among the exhibits in the " Antiquities Room."

On January 24, 1877, Mr. Saunders wrote to the Governor annexing extracts from his diary, showing what progress had been made in excavating the dágoba referred to. The relics that were discovered were, he believed, of a most interesting description. There could be no doubt of their very great antiquity, even should they not have been buried so far back as 500 B.C.

Mr. J. G. Smither, the Government Architect, had promised to furnish drawings of the chamber and a description of the gold figures, and Mr. Saunders proposed at an early date to bring them to Colombo and lodge the images in the Museum.

Copy of Diary Notes.

Sunday, January 14, 1877.—Mr. Penny, Office Assistant, having arrived from Colombo to-day by morning train, I made arrangements to leave Kurunégala to inspect the dágoba at Paṇḍuwas Nuwara, which has been robbed by thieves. Left Kurunégala, with Mr. Smither, Government Architect, at 6 P.M., and slept at Wáriyápola, 13 miles.

Monday, January 15.—Drove to Heṭṭipola, 12 miles ; inspected the dágoba, but not having taken a perpendicular shaft, we entered the first chamber at the north-east end. It is difficult to say whether this chamber was an empty vault, or was filled in with brickwork. I think it was filled in. The thieves hit off the second or lower chamber close to the east wall. This chamber was covered with stone slabs, and to avoid these the thieves had dug under the top stone, and entered by a hole just big enough to admit a man, and, it was presumed, taken all they could find in the chamber. It was unsafe to dig any further at the side lest the mass of brickwork above should fall, so it was determined to dig a proper pit and remove the upper stones of the lower chamber.

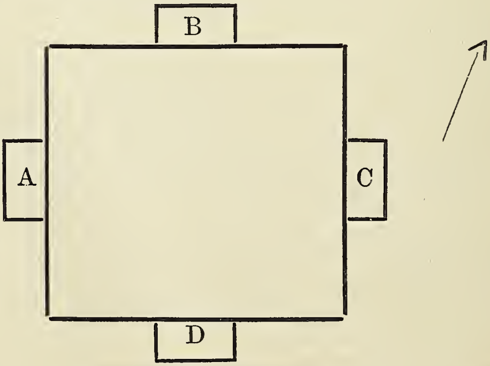
I had brought with me an overseer and ten men, and having collected a number of villagers under the Raṭémahatamayá to clear the jungle around, we set to work. The men worked very well, and at about 3 P.M. the stones were removed, and the chamber exposed to view. Though the floor of the chamber was paved, and was some 25 ft. from the supposed top of dágoba, it was about 6 ft. square and 6 ft. high. (Correct measurements were taken and plans made, which will be furnished hereafter.) At first sight it appeared as if the chamber had been gutted by the thieves. The walls, which were lined with brick on edge, were covered with earth deposited by white ants or worms that had entered the crevices between the bricks. There was an inch or so of this earth adhering to the faces of the wall and in the angles of the wall. In the centre of chamber were two bricks evidently forming

part of a stand on which the articles stolen had been deposited, and there was the stand of a lamp or offering vase that had apparently been overlooked, and marks on the ground of the other stands that had been removed. After removing the earth from the walls and corners, some old iron spear-heads were discovered in two of the corners, but the iron was so corroded that on removing the earth the spear-heads fell to pieces, and the fragments only could be secured. A careful examination of the walls was then made, and in the centre of one wall a square niche or opening was discovered. This appeared to be full of earth thrown up by worms or white ants, but on removing the earth carefully with a small katty or knife, two gold figures of Buddha were discovered. In each of the other three walls similar niches were found, and in each niche two figures of Buddha in gold. The gold was very pure and bright, but in one case where the Buddha was seated on a silver throne, the silver had become so oxidized that it crumbled away at the slightest touch, and very little of it could be preserved. Careful search was made in the chamber until it was too dark to work any more, but nothing further was discovered.

The figures were not solid, but had apparently been moulded of clay and wax, or possibly of wood, but the interior had rotted or decayed away, and the gold cases were now filled with earth very similar to that which surrounded the walls and filled the niches.

The people were a good deal excited at the sight of the gold images and the rumours of the large amount of treasure that had been taken from the chambers before our arrival were current. I made a few inquiries, and being myself satisfied that I had not recovered all the stolen property, I sent over Mr. Ellis, Justice of the Peace,* who was working in the Wanni hatpattu at Nikawẹratiya, some 15 or 16 miles off, in order that he might conduct the inquiry.

The following notes and sketch were made by Mr. Smither :—



* Now Inspector-General of Prisons.

In the niche B, on the north-west side of the chamber, were found two sedent figures of Buddha of beaten gold, one $3\frac{3}{4}$ in. high and the other $4\frac{5}{8}$ in. high, the interior filled with what appears to have been a composition of wax and clay. The larger of these two figures was found seated on a silver pedestal 5 in. wide, $4\frac{1}{4}$ in. deep, $2\frac{3}{4}$ in. high. The die of the pedestal was ornamented with moulded pilasters, and the base and cornice enriched with lotus leaves. The figures are seated in the usual attitude, with the soles of the feet upturned and the hands clasped and resting on the lap, palms upwards. The ears are pendent, and each figure has the usual protuberance on the crown of the head surrounded by a gold flame-shaped emblem adorned with precious stones ; each wears the curled wig and priestly robe.

In the niche C, on the north-east side, were two figures of Buddha as before, but 5 in. and $2\frac{1}{2}$ in. high respectively.

In the niche D, on the south-east side, a Buddha 4 in. high, similar to those above described, and another 4 in. high, including a base $\frac{5}{8}$ in. high ornamented with lotus leaves. The latter is of superior workmanship to the companion figure, the features are more refined, and the curls of the wig are smaller than in any of the other examples.

In the niche A, on the south-west side, were two Buddhas as first described measuring $4\frac{1}{8}$ in. and $2\frac{1}{2}$ in. high respectively. The upturned soles of the feet have in each case been painted.

The following elaborate notes and comments on the find, made by Mr. Parker, in reply to the reference to him by Mr. Saunders, are interesting, in that he refutes the identity of the site with that of the ancient city of Paṇḍuwas Nuwara :—

I received your letter when at Nikawẹraṭiya, and as I am not very busy here (Mahá Usvẹwa) this week, I went over to Heṭṭipola yesterday (February 7, 1877), and examined the two open dágobas. The first one I arrived at—the smaller one—is undoubtedly of comparatively modern date, as the enclosed copy of as much of the inscription on one of the pillars as I could decipher conclusively shows. With the exception of one, the shape of the letters is identical with that of the present day, and I believe Dr. Goldschmidt will say the date is not earlier than the sixth or seventh century A.D. The inscription Cotterill copied at Galgamuwa is one of the very old ones which Dr. Goldschmidt says date from the third century B.C., and the shapes of the letters are in all instances quite different from these.

Then, another thing which may be taken to partly prove its erection at a later date than the Anurádhapura dágobas, is that the bricks, at any rate for some distance—as far as the excavation has gone—round the chamber or chambers are set in chunam. I do not think chunam was

used internally in the early buildings at Anurádhapura, certainly not in the Ruwanwẹli dágoba. Tennent refers to a similar fact in the case of a structure in India. (Foot-note, vol. I., p. 480.)

It is also most likely that the roof of the upper chamber (if there were two) was in the form of an arch, as is the case in buildings at Polonnaruwa (Tennent, vol. I., p. 483), for there are no signs of the flat slabs that would otherwise have been employed to hold up the mass of brickwork at the top. Of course this is mere conjecture, there being not the slightest trace of an arch any more than of slabs of stones ; but the arch would be of bricks laid horizontally, and all trace of it might be lost if the roof fell in, whilst the stone would still be visible somewhere. Ellis tells me the place was filled with a mass of irregular brickwork, so it is quite probable the roof may have fallen in. I do not think with him that the brickwork was placed there by the builders, for that would render the task of building the chamber entirely useless.

It is a great pity the upper part of the inscription has been destroyed. It would no doubt have explained the reason for building the dágoba, and have given the name of the builder.

The presence of the pillars, let into the ground so firmly as they are, seems to point to a stone roof, or, as the remains of that cannot be found, to a wooden roof supporting the bricks forming the top of the dome.

It is quite possible this dágoba may have been built not to contain relics but to commemorate some event, as was the Mirisavẹṭiya dâgoba at Anurádhapura ; but if so, what was the use of a chamber at all? Altogether it seems a puzzle that there should be a chamber containing no relics, unless the place can have been entered perhaps hundreds of years ago and then filled up again. This seems to me the only hypothesis by which to explain the presence of a carefully built chamber completely filled with rough brickwork and containing no relics.

As for the other dágoba—that I call your dágoba, in contradistinction to Ellis's dágoba—except one or two doubtful points, everything seems to prove its antiquity.

I am sorry I cannot give many references to authorities, my only one being Tennent ; but I have looked through his two volumes for anything bearing on dágobas, and there are some things difficult to reconcile with the Mudaliyár's supposition that the dágoba was erected by Paṇḍuwas, 2,331 years ago.

In the first place, Buddhism could scarcely be said to have had an existence in Ceylon until long after the reign of Paṇḍuwas. Tennent (vol. I., p. 339) says : "In the meantime the effects of Gotama's early visits had been obliterated, and the sacred trees which he planted were dead * * * His (Wijayo's) immediate successors were so eager to encourage immigration that they treated all religions with a perfect equality of favour. Yakko temples were provided, * * * but no mention is made in the *Mahâwaṉsa* of a single edifice having been raised for the worshippers of Buddha."

The *Mahâwansa* would never have passed over in silence the endowment of a dágoba in these early times with so many as eight gold images of Buddha, or with the relics undoubtedly deposited in this one. Tennent (foot-note, vol. I., p. 477) refers to a statue of gold in the second century B.C. (*Mahâwansa*, XXX., p. 180), but from what he says at page 458 it seems probable statues were brought from India, whence almost all the gold in Ceylon has been brought. But in vol. I., p. 344, he says that Asoka, who lived nearly 200 years after Panduwas, was the first of his dynasty to become a Buddhist, and that no building or sculptured stones of a previous date have yet been discovered in India. The Thúpáráma dágoba, which is said in the *Mahâwansa* to be the oldest in Ceylon, was erected about this time, but not until Mahindo had arrived. It seems almost impossible that a dágoba should have been erected by a king who is not known to have been a Buddhist, and have had figures of Buddha and relics deposited in it nearly 200 years before the Thúpáráma was built, and yet no notice of it be taken by a book so particular in mentioning the religious acts of the sovereigns as is the *Mahâwansa.*

Tennent (vol. I., p. 347) also says: "The images of Gotama which in time became objects of veneration, were but a late innovation;" and in a foot-note to this states that the first mention of a statue of Buddha occurs in an inscription at Mihintalé, dated 246 A.D.

Panduwas, having married a relation of Gotama, was certainly the most likely man of that time to be a Buddhist; and if he did not build the dágoba it cannot have been erected till after Mahindo's arrival.

Another thing against the Panduwas hypothesis is the exact resemblance of the small old dágoba to the Thúpáráma dágoba at Anurádhapura. The Thúpáráma, according to this idea, must have been built to resemble it 150 or 200 years after it was buried, which is more than improbable. But it is quite likely it has been made after the pattern of the Thúpáráma. The shape of the other dágobas at Anurádhapura shows there was not an exact conventional type of dágoba on which they were all designed.

All the brickwork is laid in mud or clay; this appears to indicate that the dágoba was built at any rate not very much later than the Anurádhapura dágobas. It is interesting to notice that whilst the people of that day built these dágobas with bricks laid in mud, they well knew the use of mortar, the interior of the lower chamber of this one being lined with about an inch of mortar—the stone roof alone excepted. That they were well acquainted with the nature of lime and brick is apparent from the fact of pounded brick, or "surki," being largely mixed with the sand in the mortar. Tennent says that as early as the second century B.C. the Sinhalese made cement from pearl-oyster shells, and that it took a very good polish (*Mahâwansa*, CXXVII., p. 164).

Except that the chambers are rather carefully made, the men, when erecting this dágoba, have rather "scamped" the work, many of the bricks being under or overburnt, whilst the mortar lining is very poor indeed, and crumbles away on being rubbed. Where all is so excellent in most old structures in Ceylon, it seems strange that in this, the importance of which is attested by the relic receptacles and gold images, such bad work should have been permitted.

The absence of an inscription and the setting of the bricks in mud seem to point to the great antiquity of the dágoba ; whilst the relics, images of Buddha, and shape of the relic receptacles appear to prove its erection some time after the re-institution and spread of Buddhism in Ceylon.

Sir W. H. Gregory addressed the Earl of Carnarvon on the subject, and in connection therewith wrote on May 8, 1877, as follows :—

I have the honour to acknowledge your lordship's despatch of 7th ultimo inquiring into the circumstances of the discovery of supposed valuable antiquities in the neighbourhood of Kurunẹgala.

2. I am happy to say that I believe all the antiquities of any interest have been secured by the energy of Mr. Saunders, Acting Government Agent, from spoliation. They are nine sitting figures of Buddha of different sizes, the highest about six inches. The exterior of the figures is of thin gold plate, the interior of clay. They are now in the Colombo Museum, which is every day receiving valuable accessions of objects of early Siṉhalese cult.

3. Every effort is being made by the Government to rescue all valuable objects of gold and silver from the melting pot. Notices are affixed in public places in the different Provinces that the full value of such articles will be given to the legitimate claimant.

4. It is difficult to overcome the suspicion that Government means to lay a strong hand on these articles and to seize them without compensation, but it is to be hoped that after a few instances of full payment of value, the natives will see that Government is a better customer than the bazaar dealers.

5. I subjoin herewith Mr. Saunders' account of the finding of these images, with plans to illustrate the places in which they were buried.

6. I may add that they were found on the site of one of the earliest cities in Ceylon, which is said to have been in existence 500 B.C.

Mr. Parker, to whom a proof of this Paper was forwarded, has kindly furnished me with the following note :—

In the short paragraph of mine which you quote, the dimensions of the walled part of the city should be 1,000 ft. by 950 ft. It was surveyed by Mr. Goonewardene in connection with the survey of the tank.

My copy of a manuscript termed "*Kaḍaim-pota saha Pradána Nuwarawal*" has some variations from that which you quote.

The chief differences are :—

400 palaces.
900 buildings with thrones.
1 kúnam (not kuman*) house.
1 aviary.
Stables for hunting buffaloes are omitted.
Residences for dancing girls are omitted.
The tank is stated to be a "great tank."
The 300 "warriors" are *Mahá bala yodhayan*, "giants of great strength."
8,000 masons.
400 wells lined with earthenware rings (*urá-lin*).

It would be interesting if you could give a section of the Koṭa-węhera dágoba, showing the two relic-chambers, one over the other. The dimensions of the bricks used in it will be a safe approximate guide to its age; but unfortunately I have not measured them. I have now no doubt that it is of far later date than the time of Paṇḍuwas Déva; it is not likely to belong to pre-Christian times.

The other dágoba is of later date than the tenth century. The broken inscribed pillar in it is of that century, and the inscription refers to one of the usual grants made to a viháré, from which it must have been removed to its present site inside the dágoba.

Anurádhapura was built on the *Kadamba* river, which must be the Malwatta-oya. One would therefore expect to find Upatissa Nuwara on the banks of that river; but of course there may have been another river of the same name. On page 34 of the English version of the *Mahávaṇsa* it is quite clearly stated, however, that Upatissa Nuwara was *north* of Anurádhapura. The extract regarding it is—

"On the bank of the Kadamba river the celebrated village called Anurádha (was built). To the north thereof, near that deep river, was the village of the Brahmanical Upatissa, called Upatissa."

Paṇḍuwas Nuwara is therefore *not* Upatissa Nuwara, where Paṇḍuwas Déva reigned.

Paṇḍa-vęwa must, I think, be distinguished from Paṇḍá-vapi. What I wrote regarding it was that Paṇḍá-vapi must be the contracted form of Paṇḍuwása-vápi, which Paṇḍa-vęwa is not likely to be.

The extract from the *Mahávaṇsa* you give cannot refer to Paṇḍa-vęwa, the description of the tank being inapplicable to it. I venture to prefer the translation of the extract given in my report on

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* A misprint in the proof, which has been since corrected.

Padawiya to that which you quote, which contains no reference whatever to the construction of a "spillwater" that is mentioned in the Páli and Siṉhalese editions.

Some discussion followed :—

Mr. A. MENDIS, Mudaliyár, who was unavoidably prevented at the last moment from attending, in a note addressed to the Honorary Secretary, disagreed with the identification of Panḍuwas Nuwara with the site in the Kuruṇégala District close to Heṭṭipola. It is doubtful that it was in the North-Western Province at all. If it was different from Upatissa Nuwara it could not have been very far away from it. Now, according to the *Mahâwaṉsa*, Upatissa Nuwara stood north of Anurádhapura. Besides, it is Anurádhapura that was situated on Kolom or Kadamba-oya, not Upatissa Nuwara, which, according to the *Pújáwaliya*, was in a division of the country called Elsera (perhaps identical with "Ela Hätara Nuwara"), and situate (according to the *Mahâwaṉsa*) on a river called Gambhira-nádi. Moreover, there is also a village Moragolla and another called Moragoḍa, near Elagomuwa, in Nuwarakaláwiya of the North-Central Province. Great care should therefore be taken in deciding the sites of these ancient cities.

Mr. C. M. FERNANDO said that he felt inclined to discredit Mudaliyár Jayatilaka's theory in regard to the identity of the ruins in question with the ancient city of Panḍuwas Nuwara. Apart from the reasons adduced by Mr. Parker, the discovery within the dágoba among other things of a Buddhistic rosary, known as the *Namagunamála*, is significant. In the last number of the Journal of the Asiatic Society of Great Britian there is a letter from Colonel Waddell on the subject of the Buddhist rosary. It is established that the use of beads was only known to later and not to primitive Buddhists; therefore the conclusion seems warrantable that the relics found in the dágoba were enshrined there at a period several centuries later than that of King Panḍuwas Déva.

Mr. HARWARD said that he had recently visited Panḍa-vẹwa. The map issued by the Survey Department gave a wrong idea of the neighbourhood representing the ancient tank as still in existence, and giving an altogether imaginary course to the river which formerly supplied it with water. Besides the ruins described by Mr. Modder there are interesting remains in the extensive rocks adjoining the bund. He hoped that the site would be thoroughly examined by the Archæological Survey.

5. Mr. JOSEPH read the following Paper:—

ROBERT KNOX'S SIN̥HALESE VOCABULARY.

By D. W. Ferguson.

In searching for information relating to Captain Robert Knox, the twenty-years' captive in, and writer of the well-known book on, Ceylon, I happened to consult the manuscripts of Dr. Robert Hooke, Secretary of the Royal Society from 1677 to 1682, which are preserved in the British Museum Library. In one volume of miscellaneous papers (Sloane, 1039) I was fortunate enough to find (on the folios numbered 162–165) a vocabulary of Sin̥halese words, partly in Dr. Hooke's handwriting, but chiefly in that of Knox himself. Not being entered in the Catalogue, this interesting document seems to have escaped the notice of scholars—at least I have never met with any reference to it. In his Preface to Knox's *Historical Relation*, Hooke says: "He could have given you a compleat Dictionary of their Language, understanding and speaking it as well as his Mother Tongue. But his Occasions would not permit him to do more at present." It is probable that this list of words was written shortly after the publication of Knox's work; and it certainly justifies to some extent Hooke's assertion in the first sentence quoted above. A comparison of this list with the Sin̥halese words given in Knox's book will show that the former contains a large number of vocables unrecorded in the latter. (For the purpose of comparison, and in order to make Knox's list as complete as possible, I have added, after the words in the manuscript list, those given in the *Historical Relation*.*) Sin̥halese was to Knox, during his enforced residence in Ceylon, purely a *spoken* language: that he never learnt to read or write it we may

* The explanations are mostly in Knox's own words, though in many cases in an abbreviated form. I have considered it beyond the scope of the present Paper to enter into any lengthy discussion of the various points suggested by the occurrence of certain words in Knox's book.

assume as certain. Therefore, the words he has recorded for us are those of the everyday speech of the Kandyan Siṇhalese of the 17th century ; and in this lies their chief value. Most of the words are easily identifiable with their modern Siṇhalese equivalents, but in some cases it is difficult to tell what Siṇhalese word was intended. Many of the forms given by Knox are, as might be expected, vulgarisms ; and a few of the words are now obsolete.

The vocabulary is written on four leaves of foolscap paper cut into halves, so as to form eight pages. Six of these are closely written upon, the seventh having only two lines of writing, and the eighth being blank. The first page and the top third of the second are in Dr. Hooke's handwriting, the learned scientist having evidently written down each word as Knox spoke it. Having got so far, however, Hooke seems to have handed the sheets to Knox for the latter to continue the list of words ; first, however, writing down for Knox's guidance the system of symbols which he (Hooke) had adopted to represent the Siṇhalese vowel sounds. Knox, however, seems to have paid no attention to these, but to have written the words after his own fashion, so that Hooke had to go over his list and make many alterations in the spelling.* (The accents have also been added by Hooke.) Hooke's system of spelling, it will be seen, aims at scientific accuracy ; while Knox's is entirely unscientific. Between the two, however, we get a good idea of the sounds intended to be represented.† It will be noticed that in the Sloane manuscript list there is a certain systematic arrangement of the words ; in the list of words which I have copied from Knox's book the arrangement is naturally not so regular. For purposes of comparison I have numbered the words (or,

* These alterations I have shown within brackets [ ]. In several cases it is impossible to decipher Knox's original spelling, owing to Hooke's corrections. The ink used by Hooke is much blacker than that with which Knox wrote.

† I have drawn up tables showing the very varied method in which both Hooke and Knox have, in the manuscript vocabulary, represented the same Siṇhalese sound.

in some cases, sentences), and have given cross-references where similar forms occur. The separation of the Siṅhalese words and their meanings into two columns is adopted for the sake of clearness. In the original manuscript there is no such division. The erratic punctuation of the original has also not been followed.

I have to acknowledge, with thanks, my indebtedness for the elucidation of various words to Messrs. Don M. de Z. Wickremasinghe, W. P. Raṇasiṅha, T. B. Pánabokke, T. B. Pohath, C. Drieberg, and H. C. P. Bell.

Hooke's and Knox's Systems of spelling Sinhalese.

Vowels.

		Hooke's.	Knox's.
අ	*a*	o, ȧ, e, u, *a*, u, ee, oa, oo	a, o, u, i, e, ay, æy, aie, ah, y, oa, ou, ey, au, oo, ea.
ආ	*á*	o, a, *a*, *a*u, ah	a, aw, aj, ah, o, aa, ay, e.
ඉ	*i*	i, j, e, a, æ	i, e, ee, ie, æ, y, a.
ඊ	*í*	ee, j, e	ee, e, y.
උ	*u*	ω, oe, ωu, u, oo, a, oo, o, ou, a, e	u, i, ow, e, ou, a, o, eu, oo, y, oo.
ඌ	*ú*	ω, oo	ou, oo.
එ	*e*	e, i, o, æ	i, a, ā, e.
ඒ	*é*	e, ehi, eh, ea, æ	e, ej, ey, ea, aa, à, ie, æ.
ඔ	*o*	o, u, w, oo	oa, oo, u.
ඕ	*ó*	o, uh, oh	o.
ඇ	*ẹ*	a, *a*, e	e, a, æ, i, ai.
ඈ	*ẹ́*	—	a.

Consonants.

		Hooke's.	Knox's.
ක	*k*	c, cc, ck	c, k, ck, cke, ckc. *kk*, c.
ග	*g*	g, gh. *gg*, g	g. *gg*, g.
ඞ	*ń*	— *n̆g*, ng, nk	— *n̆g*, ng.
ච	*c*	ch. *cc*, ch	ch, tch. *cc*, ch, tch.
ජ	*j*	—	g.
ඤ	*ñ*	—	n.
ට	*ṭ*	tt	ṭ, tt, th. *ṭṭ*, t.
ඩ	*ḍ*	d, dd, rd, l	d, dd, tt, nd, l.
ණ	*ṇ*	n, nn	n. *n̆ḍ*, nd.
ත	*t*	t, tt	t, tt.
ද	*d*	d	d, dd. *dh*, t.
න	*n*	n, nn. *n̆d*, nd	n, nn. *n̆d*, nd.

		Hooke's.	Knox's.
ප	*p*	p	p, b.
බ	*b*	b	b, bb, v. *bh*, b.
ම	*m*	m. *m̆b*, mb, m.	m, mm. *m̆b*, mb. *mm*, m.
ය	*y*	y	—
ර	*r*	r, rr	r, rr, dd.
ල ළ	*l*, *ḷ*	l, ll	l, ll.
ව	*v*	v, w	w, v.
ශ ෂ ස	*ś*, *ṣ*, *s*	s, ss, z, ç	s, ss, z, c.
හ	*h*	h, hh	h, hh.
ං	*ṇ̊*	ng	ng. *ṇ̊k*, ng. *ṇ̊g*, ng.

Combinations.

	Hooke's.	Knox's.
aya	yah	iah.
ayá	—	eo, ia.
ayi	e	igh, y, oy.
ayiya	—	yah.
ayiyá	ejeah	iah.
ava	—	ava, au.
avá	our, oa, o	owah, ua, away, oway.
avu	awoo, aw	augh, ou.
aha	—	au, a, aw, augh.
ahu	õ͞u	u, ou.
ahé	oy	—
áya	aia, oia	—
áyá	—	ay.
áhé	—	oy.
iya	ia, eu, u, ee	ea, u, i, een.
iyá	ee*a*, eah	eo, ea, eah.
iyi (or *ivi*)	—	e–e.
iva	—	w.
ivi	ive	e–e (?)
ivu	ev	—
ihiya	—	ea.
iya	—	eah.
iyá	eeah	eah.
uva	ua, ooa, oua, ouah, oo, ooah	ua, uah, ooah, oä.
uvá	ooa	oah, owah, uah, wah, ua.
uha	—	ouah.
eyá	—	eah.
eyiya	io	io.
eyiyá	—	iah.
eyiyó	—	io.
evu	ow	ough.
ẹvu	—	au.
ẹha	ahhy	ay.
ẹhi	ai	ai.
ẹhé	ahi	a.
ẹhẹ	æ	ahhai, aih, a.
ẹhẹ́	—	aih, a.
yi	j	—
vu	—	ó.
hu	j (?)	—

Dr. Robert Hooke's Papers, Sloane MSS., 1039.

Knox's Vocabulary. *f. 162.*	Meaning.	Sinhalese.	Transcript, &c.
1 Occoy ...	the sky ...	ආකහේ ...	ákahé (for ákásaya), cf. 36, 653
2 Taraca ...	a star ...	තාරකා ...	táraká, cf. 654
3 Taraca cattj ...	lump of starrs ...	තාරකාකැටි[ය] ...	tárakákeṭi[ya], cf. 2, 654, 221, 620
4 Handa }	}	හඳ } ...	hańda } cf. 514, 515
5 Handa h*a*me } ...	yᵉ moon	හඳහාමි } ...	hańdahámi }
6 Irrj H*a*me or }	}	ඉරිහාමි } ...	irihámi } cf. 513, 515
7 Irrj } ...	the sunn	ඉරු } ...	iru }
8 *ava*paianour ...	sun shine ...	අව්ව පායනවා ...	avva páyanawá = the sun is shining, cf. 25
9 R*a*j allano ...	the moon ecclipsed: they say there is a snake* that bites† the moon & when it is all eclipsed they say the snake has swallowed it ‡	රාහු අල්ලනවා ...	Ráhu allanawá = Ráhu seizes (the moon)
10 Irrinegono Deh*a*j ...	the Sun rising that way, that is east	ඉරිනැගුන දිහා[ව] ...	iri neguna dihá[wa] = the sun-rising quarter
11 Irri bassano Deh*a*j ...	the Sun setting that way, that is west	ඉරිබැසුන දිහා[ව] ...	iri besunu dihá[wa] = the sun-setting quarter
12 Gíndera ...	fire ...	ගින්දර ...	gindara, cf. 656
13 *á*vlanoa ...	flame ...	අවුලනවා ...	avulanavá = to kindle
14 bad' *á*vlanoa ...	Scared, my belly afire ...	බඩ ඇවිලෙනවා ...	baḍa evilenavá, "to be subject to a shooting pain in the belly" (Clough), cf. 15, 204
15 badda Ghinnj ...	my belly is afire—*i. e.*, I am hungry	බඩ ගිනියි ...	baḍa giniyi, cf. 231

* Substituted in the original MS. for "dragon" erased.
† Substituted for "eats up" erased.
‡ Knox does not record this popular superstition in his book.

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
16 Ongoro	a cole	අඟුරු	aňguru
17 ghindar ongora	a fire cole	ගින්දර අඟුර	gindara aňgura, cf. 12, 656, 16
18 Ghindera penula	a fire brand. I had a monky which I taught to bring me such a fire brand & light my pipe upon saying to him Ghindera penula genning—*i. e.* a fire brand bring*	ගින්දර පෙනෙල්ල	gindara penella; [k] genen
19 Nivich óngωro	an outed† coale	නිවිච්ච අඟුර	nivichcha aňgura
20 Rosne	heat	රස්නේ	rasné, cf. 286
21 Rosne todde	extream hott	රස්නේ තදයි	rasné tadayi = the heat is very great, cf. 20, 286, 38
22 Ghíndera Rosne	fire hott	ගින්දර ; රස්නේ	gindara ; rasné, cf. 12, 656, 20, 286
23 Rosne boho	very hott	රස්නේ බොහෝ	rasné bohó, cf. 20, 286, 536
24 *ω*un*a*h	warm	උණු	uṇu
25 Ellia-póiano	the day break	එළිය පායනවා	eḷiya páyanawá = lit. "the light is becoming clear," *i.e.*, dawn, cf. 277, 8
26 (Súdu córopon	white make—*i.e.* make it brigh or whiten a peice of Cloth)	සුදුකරපන්	sudu-karapan, cf. 278, 684
27 doomo	smoke	දුම, දුම්	duma, dum
28 doomal	soot: with soot and butter mingled together they will stop a boyle and drive it in againe, because they say the boyle is shamed by it ‡	දුඹුලු	dum̆bulu
29 Alloo	ashes	අළු	aḷu
30 dúrrat	fuell	දර	dara = firewood, cf. 107

* Knox does not mention this intelligent monkey in his *Historical Relation*.

† Substituted for "a dead" in original MS.

‡ Knox mentions this soot-and-butter remedy in his book (p. 95), but does not give the curious explanation.

31 * ...	...	...	Why this blank was not filled up it is impossible to say. The Siṇhalese word for cloud is "valá" or "walákuḷa"
32 Wǽssa ...	raine. Wassa is also a cow or bull calf	වැස්ස ...	vęssa; a bull-calf is "vassá," cow-calf "vęssi," cf. 161
33 Dura puddock ...	a water drop ...	දියර පොදක් ...	diyara-podak = a drop of water, cf. 40, 655
34 Pinne ...	Dew ...	පිනි ...	pini
35 Pinne deura ...	dewwater—*i.e.*, rose water; they have both white and red Roses as sweet as ours but not so dowble†	පිනි දියර ...	pini-diyara. Clough has "pinidiya, nectar of flowers; dew; water distilled from the Beli or wood apple flower"‡
36 *aka*j Gurroönna sky ...	Thunder: they digg out of the earth certaine lumps of iron, which they say is good iron; they call them thunderbolts. they have much harm done by thunder bolts lightning§	ආකහේ ගොරවනවා	ákahé goravanawá = the sky thunders, cf. 1, 653
37 Pulluh wowlanoa ...	the ground trembles—that is, an earthquake	පොලව වෙව්ලනවා...	poḷava vewlanawá, cf. 58, 237
38 Hullungha todda ...	wind extream, a storm ...	හුලඟ තදයි ...	hulaňga tadayi = the wind is very strong, cf. 21
39 Mund*a*hrong ...	cloudy ...	මන්දාරම් ...	mandáram
40 Déura ...	water ...	දියර ...	diyara, cf. 655‖

* A blank, and "cloud" erased.

† Cf. *Hist. Rel.*, p. 20.

‡ "Marmel water" still forms an article of export from Ceylon to India.

§ None of these facts are recorded in the *Hist. Rel.*

‖ It is noteworthy that "watura," which is now the common word for water among the Siṇhalese, does not seem to have been known to Knox; and one cannot help suspecting the ousting of "diyara" by "watura" as due to the Dutch (and English) "water."

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
41 Meera deura ...	fresh water ...	මිරි දියර ...	miri diyara
42 Karra deura ...	salt water ...	කර දියර ..	kara diyara
43 Gonda deura ...	stinking, koona deura, dirty water	ගඳ-දියර; කුණු-දියර...	gaňda-diyara, cf. 282, 40; kunu-diyara
44 ωlpot ...	a spring or fountain ...	උල්පත ...	ulpata
45 Lin(g)da* ...	a [spring or] well ...	ළිඳ ...	liňda
46 Wijah ...	a river ...	ඔය ...	oya = rivulet, stream. In his book Knox has "oyah" in the names of rivers. He has also "gonga" (gaňga) in "Mavelagonga"
47 Alla ...	a brook or stream ...	ඇල ..	ela
48 Wiah habooda ...	the River bank ...	ඔය හබඩ ...	oya habaḍa
49 Coombra habooda ...	field bank ...	කුඹුර හබඩ ...	kum̆bura habaḍa
f. 162 v.			
50 Wawa ...	a pond or lake ...	වැව ...	vẹwa
51 Wallawall ...	a pond† or hole ...	වළ ...	waḷa = hole, *pl.* waḷawal
52 Palkoda ...	a quagmire ...	පල්කඩ ...	palkaḍa
53 Moondah ...	the sea ...	මුද ...	múda
54 Ralla ..	a wave ...	රැළ ...	rẹḷa
55 Gōda ...	the shore ...	ගොඩ ...	goḍa
56 gambra ...	deep ...	ගැඹුර ...	gẹm̆bura, s.; gẹm̆buru, a.
57 Callappa ...	a bay ...	කලප ...	kalapa = backwater, saltwater lake
58 Pulloh ...	the earth ...	පොළෝ ...	poḷó, cf. 612
59 Conde ...	a mountain ...	කඳ ...	kanda, cf. 391
60 Tanna ...	a plain ...	තැන්න ...	tẹnna

* I am not sure whether the *g* was inserted before the *d*, or the *d* was intended to take the place of the *g*.

† Substituted for "puddle," erased.

61 Eurapitti	a cliff	ඉවුරපිට (?)	"Ivura piṭa," = "on the verge" (?)
62 Párra	a way	පාර	pára
63 M*a*uwet	a highway	මාවත	máwata
64 Mārda	mudd	මඩ	maḍa
65 Mátte	clay	මැටි	meṭi
66 Cωmball matte	potter's clay	කුඹල් මැටි	kum̆bal meṭi
67 Velle	sand or dust	වැලි	veḷi
68 Dώah	an Island, also a Daughter	දූව	dúwa ; daughter is duwa, cf. 672
69 G*a*ll	a stone	ගල	gala
70 G*a*lpott	a Rock	ගල් පොත්ත	gal potta, "range or surface of rocks" (Clough), cf. 69, 93, 103, 105
71 P*a*llinga G*a*ll	crystall, of which there is great plenty, & very good	පළිඟු ගල	paḷiṅgu gala
72 Gendegum	brimstone	ගෙන්දගම්	gendagam
73 Weddeloon	Saltpeter	වෙඩි ලුණු	veḍi luṇu, lit. "shooting salt," cf. 342, 257
74 Rotteroon	gold	රත්රන්	ratran, cf. 280
75 Riddj	silver	රිදී	ridí
76 Pettal	brass	පිත්තල	pittala
77 Támb*a*	copper	තඹ	tam̆ba
78 Yáckadee	Iron	යකඩ	yakaḍa
79 Wāānne	steel	වානේ	wáné
80 Eeung	Lead	ඊයන්, ඊයම්	íyan, íyam
81 Suddoo eeung	tin or white Lead or peuter	සුදු ඊයන්	sudu íyan, cf. 278, 80
82 Rωdj	quicksilver	රහදිය	rahadiya
83 Sāāde lingum	Red Lead	සාදිලිංගම්	sádiliṅgam

*a, a, æ, e, i, y, o, oo, u.**

[Here Hocke's writing ends, and Knox's begins.]

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
84 Pellatt	a plant	පැළැටි	peḷéṭi (pl.)
85 gaha	a tree	ගහ	gaha, cf. 613, 675
86 Polla	an hearb	පලා	palá
87 Mull	a root	මුල	mula
88 Gaha-Conda	yᵉ trunk or body of a tree	ගහ කඳ	gaha kaňda
89 Natta	a stalke	නැට්ට	neṭṭa
90 leah	wood	ලීය	líya
91 Dandu-leah	timber	දඬු ලීය	daṇḍu líya : now lí daṇḍu†
92 Baddu	yᵉ pith or belley	බඩේ	baḍé, pith ; belly is baḍa, cf. 204
93 Poott	yᵉ Barke	පොත්ත	potta, cf. 103, 105, 115
94 atta	a bough or branch	අත්ත	atta
95 Cotua [Cõtua]	a rod or switch	කෝටුව	kóṭuwa
96 Durrua	a sucker or Child	දරුවා	daruwá = child, cf. 322 ; daḷuwa, "young shoot of the leaf, bud" (Clough)
97 pouden	a bud	පොහොට්ටුව	pohoṭṭuwa
98 Colla	a leaf	කොල	kola, cf. 380
99 Neele-Colla	a greene leaf	නිල් කොල	nil kola
100 Mall	a blossom or flower	මල	mala, cf. 674
101 Giddie	fruit or berry	ගෙඩිය	geḍiya
102 Giddie-atta	yᵉ stone of a fruit	ගෙඩියේ ඇට	geḍiyé eṭa, cf. 101, 106
103 poat [põat]	a husk	පොත්ත	potta, cf. 93, 105, 115
104 poll	a pod or Cod	පල්ල	palla
105 poat	a shell	පොත්ත	potta, cf. 93, 103, 115
106 atta	a kernell	ඇට	eṭa, cf. 208

* These letters are written one below the other on the left-hand margin of the page.

† Mr. Panabokke writes : "දඬුලීය [*dañḍu-líya*] denotes a particular kind of stick. දඬු means 'timber,' ලීය 'stick'; but in the Kandyan country, and perhaps throughout the Island, the compound word means a stick tied across the necks of cattle to prevent their breaking through fences. The compound may have been misapprehended by Knox himself."

107 heeng [heẽng]-durra...	brush wood ...	හින් දර ...	hín dara, cf. 259, 30
108 Gatta ...	a knot ...	ගැටය, ගැටේ ...	geṭaya, geṭé
109 lavan [Lavan] ...	grasse ...	ලවන් ...	lawan = grass-land
110 raw Rice, hall ...	if in yᵉ husk as it grows, we [vee]; if boyled, batt	හාල් ; වී ; බත් ...	hál, cf. 657 ; ví ; bat, cf. 658
111 Gotema ...	wheat ...	ගෝධුම ...	gódhuma
112 Collow-lee ...	ebony ...	කළු ලී ...	kaḷu lí, cf. 279, 90
113 [Déhie-gáhha] ...	a lemon-tree ...	දෙහි ගහ ...	dehi gaha, cf. 114, 85, 611
114 a lemon ...	[Déhe] ...	දෙහි ...	dehi = lime
115 Poat ...	A scale of a fish ...	[කොර]පොත්ත ...	[kora]potta, cf. 93, 103, 105
116 Raad [dal] ...	a nett ...	දැල ...	deḷa. The word first written by Knox evidently represents the Portuguese " rede "
117 lánnuah ...	a line ...	ලනුව ...	lanuwa, cf. 348
118 Billecott ...	a fish hook ...	බිලි කට්ට ...	bili kaṭṭa
119 Cake [Căke] ...	a hook ...	කෙක්ක ...	kekka
120 goodero ...	a bait ...	ගොදුර ...	godura
121 Billebáwneway ...	Angling ...	බිලිබානවා ...	bilí bánawá, cf. 118
122 Coudamassa ...	a fish ...	කුඩ මස්සා ...	kuḍa massá = " fish, general name for river fish " (Clough)
123 Carrawla [Carrā̃wla]	salt fish ...	කරවල ...	karawala
124 Carramall ...	yᵉ Comb of a bird [or cocks comb]	කරමල ...	karamala
125 Oottu [Oottoo] ...	yᵉ wing ...	අත්තටුව ...	attaṭuva
126 Peott ...	a feather ...	පිහාට්ට ...	piháṭṭa
127 [Cóttooa] ...	a spur or thorne of a bird ...	කටුව ...	kaṭuwa
128 Gej [Gehi] ...	a nest or house ...	ගේ ...	gé = house, dwelling
129 Bittera ...	an egg ...	බිත්තර ...	bittara, cf. 619
130 Bittera-poatte ...	an egg shell ...	බිත්තර පොත්ත ...	bittara potta, cf. 129, 105
131 sappea ...	Cattell ...	සප්පයා ...	sappayá = animal
132 weddecorand sappea [eea]	a working beast ...	වැඩකරණ සප්පයා ...	veḍakaraṇa sappayá

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
133 Wall-sáppea[ee*a*] ...	a wild beast ...	වල් සප්පයා ...	val sappayá
134 hómpoate ...	a hide ...	හම්පොත්ත ...	ham potta
135 anga ...	a horne ...	අඟ ...	an̆ga
136 Ezekiah ...	hair ...	ඉසකෙයියා ...	isakeyiyá = hair of the head, cf. 238, 249
137 Romba-Col ...	y^e^ haire of a beast ...	රෝම්බු කොල ...	róm̆bu kola, cf. 162
138 Walgey ...	y^e^ taile of a beast ...	වල්ගේ ...	valgé
139 penda ...	y^e^ taile of a bird ...	පෙඳ ...	pen̆da
140 hunda-wale ...	y^e^ trunk of Elephant ...	හොඬවැල ...	hon̆ḍavẹla
• *f. 163.*	[At this point the Manuscript begins to give the English words first.]		
141 an Ape ...	Rélowah ...	රිළවා ...	riḷawá, cf. 453
142 a babboone ...	Wándoro ...	වඳුරා ...	wan̆durá, cf. 452
143 a batt ...	Waughla [wáwoola] ...	වවුලා ...	wavulá
144 a bare ...	Wállahah ...	වලහා ...	walahá
145 a catt ...	bóllelah [bállele, a shee cat] ...	බළලා, බැළලී ...	baḷalá, bẹḷalí
146 a deer ...	Móah ...	මුවා ...	muwá
147 a dog ...	bólla [lah erased] ...	බල්ලා ...	ballá
148 a bitch ...	[bélle] [la erased] ...	බැල්ලී ...	bẹllí
149 barkeing ...	boorrónowah ...	බුරණවා ...	buraṇawá
150 an Elephant ...	Alleah, without* teeth; if teeth, Atta; [áttane, a shee elephant]	අලියා, ඇතා, ඇතින්නී	aliyá, ẹtá, ẹtinní
151 a frog ...	Gim meleta [melitta] ...	ගෙමඩිත්තා ...	gemaḍittá
152 a goate ...	Ellowah ...	එළුවා ...	eḷuwá
153 a hog ...	óuro; a hog sty, óuro Gey ...	ඌරා, ඌරුගේ ...	úrá, úrugé, cf. 128
154 a sow ...	ere [eére] ...	ඊරී ...	írí
155 a pig ...	óuro pétteah ...	ඌරු පැටියා ...	úru-pẹṭiyá
156 a horse ...	áspeo ...	අස්පයා ...	aspayá, cf. 615, 616

* Substituted for "noe."

157 a Jackcall ...	Nárre-bélla ...	නරි බල්ලා ...	nari ballá = lit. "jackal-dog"
158 a leapard ...	De-eah [Díveah] ...	දිවියා ...	diviyá
159 a mouse ...	Meah [Mee͡ah] ...	මීයා ...	míyá = rat
160 bull or Cow ...	Eleah [-] harracke ...	එළ හරකා ...	ela haraká = "ox, cattle, in contradistinction to the buffalo" (Clough)
161 a Calfe ...	Wassa, y[e] male ; Wæsse, y[e] female	වස්සා ; වැස්සී ...	wassá ; vessí, cf. 32
162 Wool ...	rómbacool ...	රෝම්බු කොල ...	róm̃bu-kola, cf. 137
163 a ratt ...	loke [lo͡ok]-meah [lo͡ok-meah] ...	ලොකු මීයා ...	loku míyá, lit.= "large rat," cf. 159
164 a snake ...	Gérenda ...	ගැරඩියා ...	geraňdiyá = rat-snake, cf. 464
165 Cocke ...	[Cώkolah] ...	කුකුළා ...	kukuḷá, cf. 609
166 a hen ...	kéekelah [-lee] ...	කිකිළි ...	kikiḷí
167 an owl ...	Báckamoona ...	බකමූනා ...	bakamúná
168 a sparrow ...	Gey Courralah ...	ගේකුරුල්ලා ...	gé kurullá, lit. "house-bird," cf. 128, 169, 676
169 [Cóurralah ...	any bird]* ...	කුරුල්ලා ...	kurullá, cf. 676
170 an ant ...	[Coombea] severall sorts, severall names	කුඹියා ...	kúm̃biyá, cf. 442
171 [mássa ...	any fly]* ...	මැස්සා ...	messá
172 a bee ...	Mee massa ...	මීමැස්සා ...	mí messá, lit. "honey-fly," cf. 449, 173, 171
173 honny ...	Mee penne ...	මී පැණි ...	mí peṇi, lit. "honey-syrup," cf. 174
174 [pénne ...	syrupe]* ...	පැණි ...	peṇi
175 beeswax ...	íttæ ...	ඉටි ...	iṭi
176 a flea ...	bólmeck ...	බලුමැක්කා ...	balumekká
f. 163 v.			
177 a horse leech ...	Dúra pundell ...	දියර පුඩැල්ලා ...	diyara-puňdellá, lit. "water-leech," cf. 40, 655

* These three words with their meanings are written by Hooke in a blank space on the right-hand side of the page. I have inserted them in their proper places.

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c
178 a louse	eúconna	උකුණා	ukuṇá
179 a maggott	pónnuah	පණුවා	paṇuwá
180 a spider	Móckoulah	මකුළුවා	makuḷuwá
181 a worme	béeme[a] pónnuah	බිම් පණුවා	bim-paṇuwá, lit. "earth-worm," cf. 179
182 yᵉ body	Ángah	අඟ	aňga
183 fleesh	Mall	මාලු	málu
184 fatt	tále	තෙල්	tel, cf. 221, 261
185 Yilk	keére	කිරි	kiri
186 snott	hôott	හොටු	hoṭu
187 blood	[Lẽ]	ලේ	lé, cf. 254
188 urin	húllegæy	හුලිජ්ජ	hulijja, cf. 219
189 dung	goo [gω] [góme, dung]	ගූ ; ගොම	gú ; goma = cowdung
190 sweat	Dáwdy	ඩාදිය	ḍádiya, lit. "sweat-water," cf. 40, 655
191 yᵉ head	oluah [óloúah]	ඔලුව	oluwa
192 yᵉ eye	Áhha [ass, both eyes]	ඇහැ ; ඇස්	ẹha ; *pl.* ẹs, cf. 268
193 yᵉ eare	Cónna	කණ	kaṇa, cf. 226
194 yᵉ nose	Noy	නාහේ	náhé
195 yᵉ mouth	Catta	කට	kaṭa
196 a tooth	Dótta	දත	data
197 yᵉ tongue	Déwah	දිව	diva
198 yᵉ beard	[Rawla]	රැවුල	rẹvula
199 yᵉ necke	bótooah	බොටුව	boṭuwa
200 yᵉ throat	bélla	බෙල්ල	bella
201 yᵉ backe	pitta	පිට	piṭa
202 yᵉ brest	lapatt	ලැපැත්ත	lẹpẹtta
203 a pap	tanna Gíddea	තන ගෙඩිය	tana geḍiya, lit. "breast-lump," cf. 101
204 yᵉ belley	badda	බඩ	baḍa, cf. 92
205 yᵉ navill	píckeneen	පෙකනිය	pekaniya

206 ye knee	Danna	දත	dana
207 ye hand	ótta	අත	ata, cf. 311
208 [atta	a seed]*	ඇට	ẹta, cf. 106
209 ye leg	Cockcula	කකුල	kakula
210 ye foot	ódde	අඩි	aḍi (pl.)
211 ye toe	Cóckcula ángula	කකුලේ-ඇඟිල්ල	kakulé ẹñgilla, lit. "foot-finger," cf. 209, 213
212 ye right hand	Dóckina atta	දකුණු අත	dakuṇu-ata, cf. 207
213 a finger	angula	ඇඟිල්ල	ẹñgilla
214 a naile	[néeputt]	නියපොත්ත	niyapotta, cf. 93, 103, 105, 115
215 ye breath	[hoosma]	හුස්ම	husma
216 y^e heart	hitta	හිත	hita
217 a gutt	badda wæ̃l	බඩවැල්	baḍavẹl (pl.), cf. 204, 92
218 y^e liver	kautt	කැවුත	kẹvuta
219 a bladder	hullegy [húllegee] búcke	හුලිජ්ජ බොක්ක	hulijja bokka, cf. 188
220 beauty	rúah	රුව	ruwa
221 fat	tale catte [tæl ; very fat, tæl cátte]	තෙල් කැටේ	tel kẹṭé (kẹṭiya) = lump of fat, cf. 184, 261, 3, 620
222 leane	kánch	කෙඤ්චි	keñchi
223 tall	óuah	උස	uha
224 low	mitte	මිටි	miṭi
225 blind	Conna witch	කණ වෙච්ච	kaṇa wecca = lit. "become blind"
226 Deaf	Conna naih [nahi]	කණ නැහී	kaṇa nẹhí, = lit. "ear does not hear," cf. 193
227 Dumb	Cótta Coránd[e] bery	කථාකරණ්ඩ බැරි	kathá-karaṇḍa bẹri, lit. "unable to speak"
228 lame	Córro gánnua	කොර ගහනවා	kora gahanawá
229 sleep	nindy [Ninde]	නින්ද	ninda

* This word and its meaning are written by Hooke in a blank space on the right-hand margin of the page. It is out of place here; but seems to have been suggested by "otta."

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
230 a dream	[héna]-penina	හීන පෙනීම	hína-peníma
231 hunger	bádda ginna	බඩගින්න	baḍa ginna, cf. 15
232 thirst	Dúra tibba	දියර තිබහ	diyara tibaha, lit. "water-thirst," cf. 40, 655
233 loathing	oppériwitch	අප්‍රිය වෙච්ච	apriya vecca = lit. "become hateful"
234 laughter	hẽna	හිනහ	hinaha
235 weeping	A[*a*]ndanaway	අඬනවා	anḍanawá = to weep
236 a song	hebudda	හිව්පද	hívpada(for siwpada)=4-line verse
237 quaking	woughlonoway	වෙව්ලනවා	vevlanawá = to quake, cf. 37
238 gray haires	Ezapaich [eezapaitch]	ඉස පැහිච්ච	isa pẹhicca = lit. "mature head," cf. 136, 249
239 sicke	ledda	ලෙඩ	leḍa
f. 164. 240 weake	high-na	හයිය නැ	hayiyanẹ = lit. "no strength," cf. 294, 703
241 paine	rudoua [roodóoa]	රුදාව	rudáva, cf. 249
242 a wound	twahwitch	තුවාල වෙච්ච	tuvála-vecca = lit. "having been wounded"
243 a bruise	tallitch	තැලිච්ච	tẹlicca = "bruised"
244 a fever	[oonagonna] oona gónnaway [feaver-ish]	උණගන්නවා	uṇa gannavá = lit. "to get fever"
245 an ague	y^e same		see 244
246 y^e small-pox	[Diona C*a*ra]	දෙයියන්නේ කාරිය	deyiyanné káriya = lit. "act (or affair) of the gods"*

* See Knox's book, p. 113 :—"The *Small-Pox* also sometimes happeneth among them. From which they cannot free themselves by all their charms and inchantments, which are often times successful to them in other distempers. Therefore they do confess like the *Magicians* in *Egypt* that this is the very finger of Almighty God." See also Ribeiro, *Fatalidade Historica*, tom. I., cap. XIX. :—"They call this disease *Deané charia*, which in our tongue is as much as to say an affair with God."

247 mad	pissa wethech [wetich]	පිස්සු වැටිච්ච	pissu veṭicca = "having gone mad," cf. 525
248 doatage	dudduōnna	දද වුනා	dada wuná = "having become a fool"
249 yᵉ head-age[ake]	issarúdda	ඉස රද	isarada, cf 136, 238, 241
250 yᵉ tooth ake	doatt [doat-] ponua-Conna	දත් පණුවා කනවා	dat paṇuwá kaṇawá = "tooth-worm eating," cf. 196, 179, 621, 624
251 cold	seeta	සීත	síta, cf. 287
252 a Cough	Cay [cahhy]	කැහැ ; කහිනවා	kehẹ (for kẹssa) ; kahinawá = to cough
253 physick	beatt [beht]	බේත්	bét (for behet)
254 lett blood	[Lea]-arrind	ලේ අරිණ්ඩ	lé ariṇḍa, cf. 187, 311
255 a vomitt	wómina baate [beht]	වමන බෙහෙත්	vamana behet = "vomiting medicine," cf. 253
256 a table	masa or bang-làle	මේසේ ; බංකු ලෑලි(?)	mésé ; báṇku-lẹ́li (?), cf. 661*
257 salt	Loona [Lώna]	ලුණු	luṇu
258 bread	rotte	රොටි	roṭi†
259 fine flower	heng [heeng] peettee	හීන් පිටි	hín-piṭi, cf. 107
260 aknif	peacatt	පිහිය,කැත්ත	pihiya, kẹtta‡
261 oile	tale	තෙල්	tel, cf. 184, 221
262 butter	Doon-tale	දුන්තෙල්	dun tel = ghee
263 Cloath	radda	රෙද්ද	redda
264 silk	potta pille	පටපිළි	paṭapiḷi
265 a hat	sumbera		Sumbaraya§

* The word "mésé" (or "mésaya") is from the Portuguese "mesa," and is the common word now in use. The other word given by Knox seems to be a hybrid, from the Portuguese "banco," bench, and Siṇhalese "lẹli," boards.

† This is the word in use for rice-cakes; for wheaten bread "páṇ" (from Portuguese "pão") is used.

‡ The first word is the ordinary one for "knife"; the second means "chopper" or "bill-hook."

§ This represents the Portuguese "sombreiro," the original meaning of which was a sun-hat. Mr. Panabokke writes:—"In the Kandyan country the word සුම්බරය [sumbaraya] means a head-dress. මුණ්ඩාසනය [muṇḍásanaya] and සුම්බරය are synonyms." In modern Siṇhalese the next word is used for "hat" as well as "cap."

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcipt, &c.
266 a cap	... tope	... තොප්පිය	... toppiya, = hat or cap
267 a Chaine	... dong-wale	... දංවැල	... daṇvęla (for damvęla)
268 an eye	... ahhai	... ඇහැ	... ęhe, cf. 192
269 a ring	... mudeery [muddooeeroua ?]	... මුදුහිරුව	... muduhiruwa
270 a towne	... gomma	... ගම	... gama, cf. 677
271 a streete	... vede [veedee]	... විදිය	... vídiya
272 a gate	... Durra cutt	... දොරකඩ	... dorakaḍa = doorway
273 God	... Dio	... දෙයියෝ	... deyiyó, lit. gods, cf. 649
274 a man	... pe[é]remy	... පිරිමි[යා]	... pirimi[yá], strictly = male. The ordinary word for man is given at 607
275 a woman	... Gãny	... ගෑණි	... géṇí, cf. 657
276 y[e] sight	... Aih-peneny [penennj]	... ඇහැ පෙනෙන[වා]	... ęhę penena[vá] = lit. "appearing to the eye," cf. 192, 268
277 light	... elleah	... එළිය	... eliya, cf. 25
278 white	... sudy	... සුදු	... sudu, cf. 26
279 blacke	.. Collu [Cólloo]	... කළු	... kaḷu
280 red	... rottoo	... රතු	... ratu
281 a sweet smell	... puspa	... පුස්ප	... puspa, a ; pusm̆ba, s.
282 a stink	... Gónda	... ගඳ	... gaňda, cf. 43
283 sweet	... penne [pénnee]-rau	... පැණි රහ	... peṇiraha (for ç rasa) = "sweet-tasting," cf. 174
284 bitter	... te[e]ta	... තිත්ත	... titta
285 sower	... amble [ambul]-raw	... ඇඹුල්රහ	... ęm̆bul raha (for ç rasa) = "sour-tasting"
286 hot	... rosnie [rosne]	... රස්නේ	... rasné, cf. 20
287 Could	... seta	... සීත	... síta, cf. 251
288 moist	... tetta	... තෙත	... teta
289 dry	... wælech [wælich]	... වේලිච්ච	... vélicca
290 thick	... [gónnoocum]	... ගනකම	... ganakama = thickness ; gana = thick

291 thin	túne	තුනී	tuní
292 heavie[y]	bórra	බර	bara
293 light	hall [hæll]	හැහැල්ලු	hehellu [for sehellu]
294 hard	hyah	හයිය	hayiya, cf. 240
295 soft	melleke	මෙලෙක්	melek
296 wisdome	[nώna]	නුවන	nuwana
297 a foole	mondia	මෝඩයා	móḍayá
298 love	aadĭre	ආදරේ	ádaré
299 Joy	santocie[çie]	සන්තෝෂ	santóṣa
300 sad	Duca	දුක	duka = sorrow
301 anger	tórrahay	තරහ	taraha
302 feare	biah [býah]	බය	baya
303 good	húndy	හොඳයි	hoňda[yi], cf. 547
304 bad	nárracoy	නරකයි	naraka[yi], cf. 652
305 druncke	matwitch—or mad	මත් වෙච්ච	mat vecca = lit. "become drunk"
306 a whore	vésa	වේසා	vésá, cf. 549
307 a guift	tagaie [tã ge]	තෑග්ග	tégga
308 proud	gómbery	ගාම්භීර	gámbhíra
309 a knave	Chatt-a-carra [cã rra]	චාටු කාරයා	cáṭu kárayá
310 a theif	hurra	හොරා	horá
311 pardon	atta [*a*tta]-arrand, or lett goe	අත් අරින්ඩ	at ariṇḍa = to abandon (lit. "to open the hands"), cf. 207, 254
312 [coola poortinoah	a king's pardon]	කුලපොරොත්තුවුනා	kulaporottuvuná, past tense of kulaporottuvenavá, pardon; from Tamil pilaiporuttu
313 quarriling	[quarrell] [acting] Cournway dubbara	දබර කරණවා	dabarakaraṇawá, cf. 684
314 a lye	burra [bώrra]	බොරුව	boruwa
315 a jest	sárdon	සරදම්	saradam, pl.
316 peace	honton	හන්තන්	hantan = tranquility, cf. 336

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
f. 164 v.			
317 posterytie[y]	Wárrelgey	වරිග	variga = caste, race, generation, descent
318 a father	Oppa	අප්පා	appá, cf. 665
319 a mother	omay	අම්මා	ammá, cf. 668
320 a grandfather	kere oppa	කිරි අප්පා	kiri appá, lit. "milk-father," cf. 185, 318, 665
321 a grandmother	kere oma	කිරි අම්මා	kiri ammá, lit. "milk-mother," cf. 185, 319, 666
322 Children	Durrua[ooa]	දරුවෝ	daruwó, pl. of daruwá, cf. 96
323 a brother	Jah * [ejeah, an elder brother	අයියා	ayiyá
324 [a] sister	occa, if older ; if younger, nanga	අක්කා ; නංගී	akká ; nangí
325 an husband	Raddela, or lord	රදල	radala : "husband ; headman, chief (a Kandyan term)" (Clough)
326 a wife	hanna	හාන්නෑහේ	hánnẹhé (vulg.)
327 a stoole	[pootooah]	පුටුව	puṭuva
328 a chaire	deena-putua [deena-pootooa]	දීන පුටුව	dína-puṭuva = arm-chair
329 a cushion or pillow	Cotta	කොට්ට	koṭṭa
330 a ladle	handa	හැන්ද	hẹnda
331 a pott	mũte	මුට්ටිය	muṭṭiya
332 a candle	[pondam]	පන්දම	pandama, cf. 342
333 a matt	pedera	පැදුර	pẹdura
334 a buriall	wállalaúnaway	වළලනවා	waḷalanawá = burying
335 warr	heavacome	හේවාකම	hévákama, cf. 691
336 peace	honton	හන්තන්	hantan = tranquility, cf. 316
337 an enimie	[hottera]	හතුරා	haturá, cf. 604
338 a friend	yallua	යාළුවා	yáḷuwá

* This word has been erased by Hooke, who has written "ejeah," &c., above it.

339 a sword	Cólla chore [a hanger or Cimeter*]		
340 a gun	tóäke	තුවක්කුව	tuvakkuva
341 a bullet	[ωndia]	උන්ඩිය	uṇḍiya, cf. 492
342 Match	wéddapónda	වෙඩි පන්දම	veḍi pandama, cf. 73, 332
343 a ship	Coppara	කප්පර	kappara
344 a marchantman	Wélandam Coppara	වෙළඳම් කප්පර	veḷan̆dam kappara, cf. 354, 343
345 a man of warr	[heávakom] coppara	හේවාකම් කප්පර	hévákam kappara, cf. 335, 343
346 a saile	rúalah	රුවල	ruwala
347 a mast	Cumboo	කුඹ	kum̆ba
348 a rope	lánnuah	ලනුව	lanuwa, cf. 117
349 a Cable	Maw lánnuah	මහ ලනුව	maha lanuwa = lit. "great rope"
350 an anker	Cena [sena]	සීනි	síni (obs.). Like the word for sugar, this also probably originally = "Chinese"
351 yᵉ master of a ship	Coppera Móhandrim	කප්පර මුහන්දිරම	kappara muhandirama, cf. 342
352 yᵉ pilate	Mallim-Caatracare [-Sāātrakāre]	මාලිම ; ශාස්ත්‍රකාරයා	málima ; ṣástrakárayá. "Málima" is from the Arabic through the Tamil. (Cf. Yule's "Hobson-Jobson," *s. v.* "Malum")

* Cf. Ribeiro, *Fat. Hist.*, tom. I., cap. XVI. :—" Only the men of war use arms ; they carry sabres of two and a half spans, which they call *Calachurros*." Bocarro, *Dec. 13 da Hist. da India*, cap. XCII. :—" .... the *calichurro* (which are a kind of broad and short knife, a little curved)." Sá e Menezes, in his *Rebelion de Ceylan*, chap. XII., says (as translated in *C. B. R. A. S. Jl.*, XI., p. 575) :—"......... for close quarters some [of the soldiers in Ceylon] have small broadswords, which are called *calachurras*." Mr. T. B. Panabokke, in reply to an inquiry as to the origin of this word (or words), writes :—" I have never heard the name of such a weapon as *callacurre* in the Kandyan country. My inquiries since the receipt of your note from low-country Sinhalese have not led to any better result. The word *kalla-bondiya* is very familiar here. It is a small dagger encased in a stick—in fact a sword-stick. *Kallabondiya* and *kalla-sura*, as we would now spell the latter word, may be identical. The origin of the word may be Tamil, *kalla* meaning hidden or secret, and *bondi* or *sura* a case. *Sura* and *bondi* are quite capable of the meaning I attribute to them. The word *kalla* is in the mouth of everyone. The surname *Kalansuri Árachchigé* used by low-country Sinhalese is, I think, due to the use of the weapon referred to by Ribeiro. The ancestors of these men may have served in regiments composed of soldiers using these weapons."

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
353 a sea fight	moonda-hévakom	මුහුදු හේවාකම	muhudu hévákama, cf. 53, 335
354 a marchant	vellandam-carre[-karre]	වෙළඳම්කාර[යා]	velaňdamkára[yá], cf. 603
355 ye flag	[Cωdæ]	කොඩි[ය]	kodi[ya]
356 a goldsmith	búddãlla	බඩාලා	badálá
357 a potter	budhála	බඩහැලයා	badahelayá
358 a carpenter	Wádduah	වඩුවා	waduwá
359 a hammer	Míttea	මිටිය	mitiya
360 a file	pẽere	පීර	píra
361 a saw	keátea	කියත	kiyata
362 a Chisell	nean-cóttua	නියන් කටුව	niyan katuwa*
363 a cooke	wo͂ung-puddeo	වහුන්පුරයා	vahunpurayá
364 a weaver	vereway	බෙරවායා	peherá = weaver. Perhaps confused with berawáyá = tom-tom beater
365 a barber	pónnicall	පණික්කල්	panikkal
366 a dancer	náttim-cãrri	නැට්ටුක් කාරී	nettuk karí = female dancer
367 a yeare	ourida	අවුරුද්ද	avurudda, cf. 730
368 two year	da ourada	දෑ-අවුරුදු	dé-avurudu, cf. 705, 367, 730
369 fower year	hottera-ourada	හතර අවුරුදු	hatara-avurudu, cf. 707, 367, 730
370 a month	Maugh [mãhh*a*]	මහ	maha (for masa)
371 a day	dausacke	දවසක	davasaka, cf. 743
372 Sunday	ereda	ඉරිදා	iridá, cf. 736
373 Monday	saummoda [sãmmoda ?]	සඳුදා	saňdudá, cf. 737
374 tewsday	[ankhaωrooda]	අඟහරුවාදා	aňgaharuvádá, cf. 738
f. 165.			
375 wednesday	buddeda	බදාදා	badádá, cf. 739
376 thirsday	Braspattinday	බ්‍රහස්පතින්දා	brahaspatindá, cf. 740
377 fryday	securãda	සිකුරාදා	sikurádá, cf. 741
378 satterday	hennurãda	හෙනහුරාදා	henahurádá (for senasurádá), cf. 742

* The simple form "niyana" is now more often used; katuva = anything sharp or pointed, cf. 127.

From Knox's "Historical Relation of the Island Ceylon."

p. 1.			
379 Ambo ...	mango ...	අඹ ...	am̆ba
380 Cola ...	leaves ...	කොල ...	kola, plur. of kolé, cf. 98
p. 2.			
381 Hotcourly ...	seven counties ...	හත් කෝරලේ ...	Hat kóralé, cf. 710
382 Wallaponahoy ...	fifty holes or vales ...	වල පණහ ...	vaḷa paṇaha, cf. 51, 726. Now "Valapané"
383 Poncipot ...	five hundred souldiers ...	පන්සිය පත්තුව ...	pansiya = five hundred ; pattuwa = a division of a kóralé
384 Goddaponahoy ...	fifty pieces of dry land ...	ගොඩ පණහ ...	goḍa-paṇaha, cf. 55, 726. Now Goḍapané)
385 Hevoihattay ...	sixty souldiers ...	හේවා හැට ...	Héwá heṭa, cf. 688
386 Horsepot ...	four hundred souldiers ...	හාරසිය පත්තුව ...	Hárasiya = four hundred ; pattuva, see 383. Now Háris pattuva
387 Tunponahoy ...	three fifties ...	තුන් පණහ ...	Tun paṇaha, cf. 706, 726. Now "Tumpané"
388 Oudanour ...	the upper city ...	උඩුනුවර ...	Uḍunuwara, cf. 389, 746
389 Tattanour [read Yatta°]	the lower city ...	යටිනුවර ...	Yaṭinuwara, cf. 746
390 Conde Uda ...	on top of the hills ...	කන්ද උඩ ...	Kanda-uḍa, cf. 59, 391. Now "Kandy"
p. 5.			
391 Conde ...	hills ...	කඳු ...	kaňdu, cf. 59
392 Hingodagul-neure ...	the city of the Chingulay people* ...	හෙංගඩගල නුවර ...	Hengaḍa-gala (Seṅkhaṇḍa-gala) nuwara* cf. 746
393 Mau-neur ...	the chief or royal city ...	මහනුවර ...	Mahá Nuvara, cf. 746

* This derivation (like others of Knox's) is quite wrong.

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
p. 7.			
394 Mauvi	rice that matures in seven months	මාවී	mávi = lit. large paddy, cf. 110*
395 Hauteal	rice that matures in six months	හාතිලි	hátili*
396 Honorowal	rice that matures in five months	හොනරවාල	honara vála*
397 Henit	rice that matures in four months	හීනටි	hínaṭi*
398 Aulfancol	rice that matures in three months	හාල්පත් කළු	hálpan-kaḷu*
p. 9.			
399 Attom	mutual help in rice cultivation	අත්තම්	attam
p. 11.			
400 Warapol	a fee in paddy paid to women for their labour	වරපල	warapala, cf. 567
401 Coracan	a small seed like mustard seed	කුරක්කන්	kurakkan, cf. 758
p. 12.			
402 Tanna	another corn	තණ [හාල්]	taṇa[hál] = millet
403 Moung	a corn somewhat like vetches	මුං	muṇ = green gram
404 Omb	a small seed, boyled and eaten as rice	අමු	amu = *Paspalum scrobiculatum*
405 Minere	a small seed	මෙනේරි	menéri = *Panicum miliare*
406 Boumas	we call them "garavances"†	බුමෑ	búmẹ = *Phaseolus max*
407 Tolla	a seed used to make oyl	තල	tala = sesamum
408 Ponudecar	officer of the countrey	පණිවිඩකාරයා	paṇiviḍakárayá
p. 14.			
409 Polos	young jacks	පොලොස්	polos, plur. of polaha, cf. 617, 618
410 Cose	jacks before they be full ripe	කොස්	kos
411 Warracka or vellas	ripe jacks	වරකා ; වැල	waraká ; vẹla

* See Moon's "Catalogue of Ceylon Plants" for names of varieties of paddy.

† See *Hobson-Jobson*, *s. v.* "Calavance."

412 Cola ...	bloud of the "cos" [juice of jak fruit]	කොහොල්ලෑ ...	kohollẹ = jak-gum. Knox derives the second part of the word from "lé," blood, cf. 187
413 Jambo ...	a fruit ...	ජම්බු ...	jambu = rose-apple
414 Murro ...	a fruit, round in shape and as big as a cherry	මොර ...	mora = *Nephelium longana*, cf. 765
415 Dong ...	nearest like to a black cherry ...	දං ...	dan̥ = *Eugenia caryophyllea*
416 Ambelc ...	like to barberries ...	අඹල ...	am̆bala = *Limnanthemum cristatum*
417 Carolla cabella ...	like to little plums	කරවල කැබැල්ල ...	karavala-kẹbẹlla = *Antidesma bunius*
418 Cabela pooke ...	like to little plums	කැබැල්ල පුක් ...	kẹbẹlla-puk = *Aporosa lindleyana ?*
419 Polla ...	like to little plums	පලු ...	palu = (fruit of) *Mimusops hexandra*
420 Paragiddie ...	like to our pears ...	පේර ගෙඩිය ...	péra gẹḍiya = guava fruit, cf. 101
421 Pautauring ...	in tast all one with a lemon, but much bigger than a man's two fists	පතරං ...	pataran̥ (mod. natnáran̥) = *Citrus medica*
p. 15.			
422 Tallipot ...	a tree ...	තලපත ...	talapata = leaf of the talipot palm ("tala")
423 Kettule ...	a tree ...	කිතුල් ...	kitul = *Caryota urens*, cf. 763
424 Tellegie ...	a sort of liquor which the kettule yieldeth	තෙලිජ්ජ ...	telijja = sweet toddy
p. 16.			
425 Corunda-gauhah ...	cinnamon tree ...	කුරුඳු ගහ ..	kuruṅdu gaha = cinnamon tree, cf. 85, 613
p. 17.			
426 Orula ...	a tree as big as an apple tree ...	වෙරලු ...	veralu = *Elæocarpus serratus*
427 Dounekaia gauhah ...	a shrub ...	දුනුකෙයියා ගහ ...	dunukeyiyá gaha = *Pandanus fœtidus*
428 Capita gauhah ...	a shrub ...	කැප්පිටියා ගහ ...	kẹppiṭiyá gaha = *Croton lacciferum*

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
p. 18.			
429 Bo-gahah	the god-tree	බෝ ගහ	bó gaha = bo-tree, cf. 762
430 Alloes	inyames [yams]	අල	ala
p. 19.			
431 Angul-alloes	finger roots	ඇඟිලි අල	eñgili ala = *Dioscorea sativa* var., cf. 213, 428
432 Carowela	various fruits	කරිවිල	karivila = *Momordica charantia*
433 Wattacul		වැටකොලු	weṭakolu = *Luffa acutangula*
434 Morongo		මුරුංගා	murungá = "horse-radish tree"
435 Cacorehoun		කැකිරිහොඬ	kekirihoñḍa = ?
p. 20.			
436 Amaranga	a tree	කාමරංග	kámarañga = *Averrhoa carambola*
437 Sindric-mal	a flower	සෙන්ද්‍රික්කා මල	sendrikká mala = flower of "marvel of Peru," or "four o'clock plant," cf. 100, 674
438 Picha-maul	a flower	පිච්ච මල	picca mala = jasmine flower, cf. 100, 674
439 Hop-maul	a flower	හපු (සපු) මල	hapu (for sapu) -mala = champak flower, cf. 100, 674
p. 21.			
440 Meminna	a small deer	මීමින්නා	míminna = mouse-deer (*Moschus miminna*)
441 Gauvera	a sort of beast resembling a bull	ගවරා	gavará = bison, gaur
p. 23.			
442 Coumbia	a small reddish ant	කුඹියා	kúm̆biyá, cf. 170
443 Tale-coumbia	as small as the former but blackish	තෙල් කුඹියා	tel kúm̆biyá, cf. 261, 442, 170
444 Dimbio	great red ant	දිමියා ; pl. දිමියෝ	dimiyá, pl. dimiyo
445 Coura-atch	great black ant	ගෙරියා ?	geriyá ?
446 Coddia	ant of an excellent bright black	කඩියා	kaḍiyá

p. 24.			
447 Vaeo ...	a sixth sort of ant ...	වේයා ; pl. වේයෝ ...	véyá, pl. véyó
448 Humbosse ...	termites' mounds ...	හුඹස ...	huṁbasa
449 Meemasse ...	the right English bee ...	මී මැස්සා ...	mí mẹssá, cf. 172
450 Bamburo ...	larger and of a brighter colour than our English bees	බඹරා ; pl. බඹරු ...	baṁbará, pl. bambaru
p. 25.			
451 Connameia ...	signifying a blind bee ...	කන මීයා ...	kana míyá
p. 26.			
452 Wanderow ...	a sort of monkey ...	වඳුරා ...	wañdurá, cf. 142
453 Rillowe ...	another sort of ape ...	රිළවා ...	riḷawá, cf. 141
454 Rian ...	about two cubits ...	රියන ...	riyana, cf. 550
p. 27.			
455 Mal-cowda ..	a bird black with yellow gills about the bigness of a blackbird	මල් කවුඩා ...	mal-kavuḍá = Ceylon mina (*Eulabes ptilogenys*)
456 Cau-cowda ...	another sort, yellow like gold ...	ගොන් කවුඩා ...	gon kavuḍá = Ceylon mina (*Acridotheres melanosturnus*). Knox evidently confuses *gon kavuḍa* with *kaha hurullá*, the black-headed oriole
p. 28.			
457 Carlo ...	a bird as big as a swan, colour black	දිය කාවා ? ...	diya-kává, black diver ?
p. 29.			
458 Pimberah ...	a huge serpent ...	පිඹුරා ...	piṁburá = rock-snake (*Python molurus*)
459 Polongo ...	another venomous snake ...	පොළඟා ...	polañgá = viper
460 Noya ...	another poysonous snake ...	නයා ...	nayá = cobra
461 Noy-rodgerah ...	a kings-snake ...	නයි රජ්ජුරුවා ...	nayi rajjuruwá, cf. 460, 658
462 Noya polonga waghe	like a noya and polonga ...	නයා පොළඟා වාගේ	nayá polañgá wágé
463 Carowala ...	a very poysonous snake ...	කරවැලා ...	karavalá = *Bungarus ceylonicus*
464 Gerende ...	another snake, not venomous ...	ගැරඬියා ...	gẹrañḍiyá = rat-snake, cf. 164

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
465 Hickanella	much like a lizzard, venomous	හිකනලා	hikanalá = ground lizard or skink
466 Democulo	a spider, very long, black, and hairy	දිවිමකුළුවා	divi makuḷuvá = tarantula
467 Duberria	a sort of water snakes	දියබරියා	diyabariyá = *Cerberus rhyncops*
468 Kobbera guion	a creature resembling an alligator	කබරගොයා	kabaragoyá = *Hydrosaurus salvator**
p. 31.			
469 Tolla guion	very like the former	තලගොයා	talagoyá = *Varanus dracœna*
p. 33.			
470 Raja-singa	a lyon-king	රජ සිංහ	Rája Siṇha
471 Tirinanxy 472 Tirinanx	chief priest	තෙරුන්නාන්සේ	terunnánsé, cf. 516
p. 35.			
473 Dissava	governor of the countrey	දිසාව	Disáva, cf. 485
p. 38.			
474 Mauhawaul	a phrase importing greatness	මහා වාහල [වාසල]	Mahá wáhala [wásala] = the Kandyan Court
475 Hondrewné boudouind	"Let your majesty be a god!"	හාඳුරුවනේ බුදුවෙණ්ඩ	handuruvané Budu veṇḍa, cf. 500, 583, 597
476 Oiboa	many lives	ආයු බෝවන්	áyu bówan = long life (to you), cf. 546
477 Baula gaut	the limb of a dog	බලුගැත්	baluget, cf. 593, 147†. Expression of deep humility addressed to the Kandyan king = "(Your Majesty's) very humble servant"
p. 47.			
478 Ourida cotamaul	the new year	අවුරුදු කාත්තිමගුල	Avurudu-káttimagula, cf. 367, 730, 530

* Yule, misled by Knox's peculiar spelling, in his *Hobson-Jobson*, derives this word from "cobra" and "(i)guana," which is entirely erroneous; *goyá* is the generic name for the "iguana," and *kabara* means leprous or blotchy.

† Mr. Panabokke writes:—"The word බළුගැත් [baḷuget] has been misapprehended by Knox. බලු [bala] "dog," is correct; but ගැත් [geṭ] is not ගත් [gat]. The word ගැත්තා [geṭṭá] is a well-known Siṇhalese word occurring even in our classical works. It means "one that is devoted to the service of another." This was a term used by the courtiers in speaking of themselves when addressing the king."

479 Alleusal cotamaul ...	the first fruits ...	අළුත්සාල් කාත්ති මඟුල	Aḷutsál káttimagula, cf. 110, 659, 530
480 Ilmoy cotamaul ...	a certain sacrifice in the month of November to their god	ඉල් මහේ කාත්ති මඟුල ...	Il mahé káttimagula, cf. 370, 530
481 Tor-ne ...	a sort of triumphal arch ...	තොරණ ...	toraṇa
482 Oulpangi ...	the king's washing-houses ...	උල්පැන් ගේ ...	ulpen gé
483 Dackim ...	new year's gifts ...	දැකුම් ...	dẹkum = gifts
p. 49.			
484 Adigar ...	chief judge ...	අදිකාරම ...	Adikárama
p. 50.			
485 Dissauva ...	governor over a province or county	දිසාව ...	Disáva, cf. 473
486 Roteraul ...	} other great officers {	රටේරාල ...	Ratẹ́rála
487 Vidanie ...		විදානේ ...	Vidáné
p. 51.			
488 Courlividani ...	an officer ...	කෝරලවිදානේ ...	Kórala-vidáné
489 Congconna ...	an overseer ...	කන්කානම ...	Kankánama
490 Courli-atchila ...	like our constable ...	කෝරල-ආරච්චිල ...	Kórala-áraccila
p. 52.			
491 Liannah ...	the writer ...	ලියන්නා ...	Liyanná
492 Undia ...	a word that signifieth a lump. He is a person that gathers the king's money	උණ්ඩියා ...	Uṇḍiyá (for uṇḍiya = ball, cf. 341)
493 Monnannah ...	the measurer ...	මනන්නා ...	Mananná
494 Marral ...	harriots as I may call them ...	මරාල ...	Marála
495 Gom sabbi ...	town consultations ...	ගංසබා ...	Gaṇsabá, cf. 270, 677

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
p. 53.			
496 Oussary ...	worshipful ...	ඉසුරු ...	isuru (plur. of isura)
497 Sihattu ...	honour ...	සිටු ...	siṭu
498 Dishondrew ...	excellency ...	දිසාහාඳුරු ...	disáháňduru, cf. 473, 485, 500
p. 55.			
499 Mote-rall ...	scribe ...	මොහොට්ටිරාල ...	Mohoṭṭirála (usually contracted to mohoṭṭála)
p. 66.			
500 Hondrew ...	(nobleman), which I suppose comes from the word "homdrewné," a title given to the king signifying majesty	හාඳුරු ...	háňduru ; háňduruavné vocative of háňduruvó, cf. 475, 583
p. 67.			
501 Mundianna ...	bearer of an honour, like unto knighthood	මුදියන්සෙ	Mudiyansé
p. 68.			
502 Ruddaugh ...	washer ...	රදවා ; pl. රදව් ...	Radavá ; pl. Radav
p. 69.			
503 Hungram ...	jaggory-maker ...	හඟරම්මු ...	Haňgarammu
504 Poddah ...	of no trader or craft but husbandmen and soldiers	පදුවෝ ...	Paduvó
505 Kiddea ...	basket-maker ...	කිඩියෝ ...	Kiḍiyó
506 Kinnerah ...	whose trade is to make fine matts...	කින්නරු ...	Kinnaru
507 Couratto ...	elephant-men ...	කුරුඇට්ටෝ ...	Kúruеṭṭó
508 Oppow ...	the names of the "hondrews" always end in	අප්පු ...	appu
509 Adgah ...	the names of others below the degree of the elephant people end in	-[අ]ජ්ජා ...	-[a]jjá

p. 70.			
510 Dodda vaddahs	hunters	දඩ වැද්දා	Daḍa veddá (plur. °dó)
p. 71.			
511 Roudeahs	beggars	රොඩියා	Roḍiyá (plur. roḍi) = outcaste
p. 72.			
512 Ossa polla maupt Deo	the Creator of heaven and earth	අහස පොළෝ මැවු දෙයියෝ	ahasa poḷó mev deyiyó, cf. 1, 653, 58, 649
513 Irri, irrihaumi, irridio	the sun	ඉරු, ඉරිහාමි, ඉරිදෙයියෝ	iru, irihámi, irideyiyó, cf. 6, 7, 515, 649
514 Handa, handahaumi, handa dio	the moon	හඳ, හඳහාමි, හඳදෙයියෝ	haňda, haňdahámi, haňdadeyiyó, cf. 4, 5, 515, 649
515 Haumi	a name they give to persons of the greatest honour	හාමි	hámi = lord
p. 74.			
516 Tirinanxes	the priests of the Buddou god	තෙරුන්නාන්සේ	terunnánsé, cf. 471, 472
517 Vehars (also vihar)	their temples	වෙහෙර, විහාර	vehera, vihára
518 Gonni	all the rest of the order	ගණ, ගණි [න්නාන්සේ]	gaṇa, gaṇi[nnánsé], cf. 533
p. 75.			
519 Bouna	matter concerning their religion [in a book]	බණ	baṇa
520 Koppuhs	the priests that belong to the temples of the other gods	කපුවා	Kapuvá
521 Dewals	their temples	දෙවොල්, දේවාලේ	devol, déválé
522 Jaddeses	priests of the spirits	යක්දෙස්සා	Yakdessá = demon priest
523 Dayantaus	spirits	දේවතා	dévatá = divinity, deity, god
524 Covels	their temples	කෝවිල	kóvila

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
p. 76.			
525 Pissowetitch ...	mad ...	පිස්සු වැටිච්ච ...	pissu veṭicca, cf. 247
526 Gerehah ...	planets ...	ග්‍රහ, ගෘහ ...	graha, gṛha, cf. 532
p. 78.			
527 Geremoi goulammah...	beef-eating slave ...	ගෙරිමගේ ගුලාමා ...	gerimahé gulámá (gulámá = a dirty, mean fellow)
528 Perahar ...	a solemn feast and general meeting	පෙරහැර ...	perahẹra
p. 79.			
529 Allout neur dio ...	the God and maker of heaven and earth	අළුත්නුවර දෙයියෝ	Aḷutnuwara deyiyó = the god of Alutnuwara (in Bintẹnna)
p. 80.			
530 Cawtha poujah ...	another great solemn feast ...	කාත්ති පූජා ...	Kátti (for kártiká) pújá, cf. 478, 479, 480
531 Poujah ...	sacrifice ...	පූජා ...	pújá, cf. 535
p. 83.			
532 Gerehah ...	fortune ...	ග්‍රහ, ගෘහ ...	graha, gṛha, cf. 526
p. 84.			
533 Gonni-nancies ...	their churchmen ...	ගණින්නාන්සේ ...	gaṇinnansé, cf. 518
p. 85.			
534 Ollua cottaula tiana...	it is written in the head ...	ඔලුවේ කොටාලා තියෙනවා	oluvé koṭálá tiyanavá, cf. 191
535 Pudgiah ...	sacrifice to their gods ...	පූජා ...	pújá, cf. 531
536 Pau boi ...	a great sin ...	පව් බොහෝයි ...	pav bohóyi=it is [a] great sin, cf. 23
537 Mitta-haul ...	handfuls of rice kept for charity ...	මිට හාල් ...	miṭa hál =handful rice, cf. 110, 659
p. 87.			
538 Hirimony ...	grater to grate coker-nuts with ...	හිරමණේ ...	hiramaṇé

p. 88.			
539 Annego ...	juyce of lemmons boiled thick, used for sawce	අනුග ...	anuga
540 Caown ...	like to a fritter made of rice-flower and jaggory	කැවුම ; pl. කැවුන්...	kẹvuma ; pl. kẹvun
541 Oggulus ...	another sort of sweetmeats ...	අග්ගලා ...	aggalá
542 Alloways ...	do. do. ...	අළුවා ...	aḷuvá
543 Yackpetties ...	do. do. ...	යක්පෙති ...	yakpeti
544 Pitu ...	like unto a pudding ...	පිට්ටු ...	piṭṭu (plur. of piṭṭuva)
p. 89.			
545 Bullat ...	green leaves which they eat raw with lime and betel-nut and tobacco	බුලත් ...	bulat = betel
546 Ay ...	how do you? ...	ආයු[බෝවන්] ...	áyu [bóvan], cf. 476
547 Hundoi ...	well ..	හොඳයි ...	hoňdayi, cf. 303
p. 91.			
548 Auh Dio ...	God help or keep me ...	ආ දෙයියෝ ...	á deyiyó = O God !
p. 92.			
549 Vesou ...	whore ...	වේසා ...	vésá, cf. 306
p. 98.			
550 Rian ...	a cubit ...	රියන ...	riyana, cf. 454
551 Waddo rian ...	the carpenter's rule ...	වඩු රියන ...	vaḍu riyana=27 inches, cf. 454, 550
552 Potta ...	a corn measure ...	පත ...	pata
553 Bonder nellia ...	the king's measure ...	බණ්ඩාර නැළිය ...	baṇḍára nẹliya, cf. 756
554 Courney ...	a measure ...	කුරුණි[ය] ...	kuruṇi[ya]
555 Pale ..	a measure ...	පැල ...	pẹla
556 Laree ...	a coin ...	ලාරි * ...	lári *

* Not current in modern Siṇhalese. On this coin, see Baldæus, *Ceylon*, chap. XLIX. (English translation); Yule's *Hobson-Jobson*, *s. v.* "Larin"; Rhys Davids's *Ancient Coins and Measures of Ceylon*, pp. 33–35; and Gray and Bell's *Pyrard* (Hakluyt Soc.), vol. I., p. 232, note.

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
557 Ommouna	a measure	අමුණ	amuṇa
558 Collonda	a weight	කලඳ	kalan̆da
559 Pallum	a weight	පලම්	palam (Tamil)
p. 97.			
560 Tangom massa	a coin	තංගම් මස්ස	taṅgam massa
561 Poddi tangom	the small tangom coin	පොඩි තංගම	poḍi taṅgama
562 Ponnam		පණම	paṇama
p. 99.			
563 Amblomb	place built for stranger &c. to lodge in	අම්බලම	ambalama
p. 101.			
564 Ande	at halves	අඳෙ	an̆dé
565 Cotouman	various payments in grain taken by the husbandman	කටුමානා	kaṭumáná
566 Waracool		වරකොල ?	varakola ?
567 Warrapol		වරපොල	varapola, cf. 400
568 Bolerud		බොල්රොඩු	bolroḍu = chaff, refuse of paddy
569 Peldorah		පැල්දොර	pẹldora = "wages in paddy for the man who takes care of the harvest" (Clough)
570 Ockyaul		අක්යාල	akyála
p. 104.			
571 Neiiangala	a certain plant which is rank poyson	නියඟලා	niyan̆galá = *Gloriosa superba*
p. 105.			
572 Puddeci	a word for a woman of the lowest condition	පොඩිස්සි	poḍissí
573 Kiddekel	a term of more respect given to a wench	කිඩහ්කෙලි	kiḍahkeli
574 Nanda	a term for an inferior woman something in years ; signifies also ant	නැන්දා	nẹndá

575 Nandadga ...	a little higher, yet of the like years	නැන්දජ්ජා ...	nendjjá
576 Nauchere ...	a title, may be given to an ordinary woman, still, but yet higher	නාච්චිරේ ...	náchchiré
577 Lamhaumi ...	a title higher than any yet ...	ලමාහාමි ...	lamáhámí, cf. 515
578 Ettani ...	higher still ...	එතනි ...	etaní
579 Lam-ettani ...	of more respect ...	ලමා එතනි ...	lamá etaní
580 Maugi ...	proper only to an old woman but of good quality	මහගේ ...	mahagé
581 Maugiwanxi ...	better than the maugi ...	මහගේවහන්සේ ...	mahagévahansé, cf. 580
582 Comaurehaumi ...	a title due to the greatest ladies ...	කුමාරිහාමි ...	kumárihámí, cf. 515
583 Hondreunié ...	given to the queen or the king ...	හාඳුරුවනේ ...	haňduruvané, cf. 500
584 To ...	thou or you. All the words are gradually one higher than the other	තෝ ...	tó
585 Topi ...		තොපි ...	topi
586 Umba ...		උඹ ...	um̆ba
587 Umbela ...		උඹලා ...	um̆balá
588 Tomnai ...		තමුන්නැහේ ...	tamunneḥé
589 Tomsi ...		තමුසේ ...	tamusé
590 Tomsela ...		තමුසේලා ...	tamusélá
591 Tomnanxi ...		තමුන්නාන්සේ ...	tamunnánsé
592 Dionanxi ...	a title higher than god by the addition of "nanxi"	දෙයියන්වහන්සේ ...	deyiyanvahansé, cf. 273, 649
593 Baulagot ...	the limb of a dog ...	බලුගැට් ...	baluget, cf. 477
p. 106.			
594 Nicamava ...	I come for nothing ...	නිකම් ආවා ...	nikam áwá, cf. 602
595 E eppa queinda ...	no, I thank you; how can I be so chargeable to you?	ඇයි එපා කොයිඳ? ...	eyi epá koyinḍa, lit. = "Why? Not required. Where (got you it)? cf. 696
596 Tomotoway ...	go lye with your mother ...	තෝ මෝට වාහේ ...	tómóṭa váhé, cf. 584
597 Jopi[*read* Topi]oppota audewind	go lye with your father ...	තොපෙ අප්පට ආවඩි වෙන්ඩ	tope appaṭa ávaḍi venḍa, cf. 585, 318, 665, 475
598 Hærri, oppana ...	well said, valiantly spoken ...	හරි හපනා ...	hari hapaná = "Well (done or said), clever fellow"

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
p. 107.			
599 Mirís dílah, inguru gotta	I have given pepper, and got ginger	මිරිස් දීලා ඉඟුරු ගත්තා	miris dílá iňguru gattá, cf. 745, 631, 637
600 Datta horrala badda perind	pick your teeth to fill your belly ...	දත් හාරලා බඩ පිරෙන්ඩ	dat háralá baḍa pirenḍa, cf. 196, 204
601 Caula yonawa ruah ati	to eat before you go forth is handsom and convenient	කාලා යනවා රුවඇති	kálá yanawá ruvaeṭi, cf. 628, 641, 647
602 Kiallah tiannah, degery illand avah oppala hanguand mordy [*read* mondy]	as the saying is, if I come to beg butter-milk why should I hide my pan ?	කියාලා තියන[වා] දිකිරි ඉල්ලන්ඩ ආවා, අප්පල්ලෙ හංගන්ඩ [ගන්නේ] මන්ද	kiyálá tiyana[vá], díkiri illanḍa ává appalle haŋganḍa [ganné] manda, cf. 594
603 Hingonna wellendam cor cotton wat geah par wardenda netta	a beggar and a trader cannot be lost	හිඟන්නා වෙළඳම් කර කොතන වත් ගිය පාර වැරදෙන්ඩ නැත	hiňganná veḷaňdamkara kotanavat giya pára wẹradenḍa nẹta, cf. 354, 647, 703
604 Atting mitting delah hottarah harracurnowah	to lend to another makes him become an enemy	අතින් මිටින් දීලා හතුරා හරි කරණවා	atin miṭin dílá haturá harikaraṇavá, cf. 311, 537, 631, 337
605 Annuna min yain ecka ourowaying younda epa*	go not with a slave in one boat* ...	අනුන්නෙ මිනිහෙක් එක්ක ඔරුවකින් යන්ඩ එපා	anunne minihek ekka oruvakin yanḍa epá, cf. 607, 704 642, 696
606 Issara otting bollanowa pos cotting	first look in the hand, afterwards open the mouth	ඉස්සර අතින් බලනවා පස්සේ කටින්	issara atin balanavá passé kaṭin, cf. 311, 604, 195
p. 108.			
607 Minnia ...	a man ...	මිනිහා ...	minihá, cf. 274
608 Minnis ...	men ...	මිනිස්සු ...	minissu
609 Cucula ...	a cock ...	කුකුලා ...	kukuḷá, cf. 165
610 Cuculong ...	cocks ...	කුකුළන් ...	kukuḷan (acc. plur.)
611 Cole-la ...	a boy ...	කොල්ලා ...	kollá

* Knox confuses *ekka* "with" and *eka* "one."

612 Colani	boyes	කොල්ලනේ	kollané (voc. plur.)
613 Gahah	a tree	ගහ	gaha, cf. 85, 675
614 Gos	trees	ගස්	gas
615 Auhoun	a horse	අහුන්	ahun (for asun), plur. of as
616 Auspio	horses	අස්පයෝ, අස්පයා, අශ්වයා	aspayó, plur. of aspayá, vulg. for asvayá, cf. 156
617 Polaha	a young jack	පොලහ	polaha
618 Polas	jacks	පොලොස්	polos, cf. 409
619 Bittera	an egg	බිත්තර	bittara, cf. 129
620 Bittera cattei	eggs ; word for word, egg many	බිත්තර කැටි	bittara keṭi = lit. "lumps of eggs," cf. 619, 3, 221
621 Mam conna	I eat	මම් කන[වා]	mam kana[vá]
622 Mam conyum	I will eat	මම් කඤ්ඤා	mam kaññá
623 Mam cava	I have eat	මම් කැවා	mam kẹvá
624 Conowa	eating	කනවා	kanavá
625 Caupoudi	let him eat	කාපුදෙන්	kápuden
626 Caum	let us eat	කමු	kamu
627 Conda	to eat	කන්ඩ	kanḍa
628 Caula	eaten	කාලා	kálá
629 Mam denyam	I will give	මම් දෙඤ්ඤා	mam deññá
630 Mam doun-na	I gave	මම් දුන්නා	mam dunná
631 Dila	I have given	දීලා	dílá
632 Dendi	shall I give ? to give	දෙන්ඩ	denḍa
633 Dem	let us give	දෙමු	demu
634 Dennowa	giving	දෙනවා	denavá
635 Dipon	give him	දීපන්	dípan
636 Douna or } 637 Dila tiana }	given	{ දුන්නු { දීලා තියෙන	dunnu dílá tiyana
638 Mam yonyam	I'le go	මම් යඤ්ඤා	mam yaññá
639 Mam yonda oni	I will go	මම් යන්ඩ ඕනෑ	mam yanḍa óṇé = I must go
640 Yong	let us go	යං, යමු	yaṉ, vulg. for yamu

Knox's Vocabulary.	Meaning	Sinhalese.	Transcript, &c.
641 Yonowa	going	යනවා	yanawá
642 Yonda dipadi	let him go	යන්ඩ දිපුදෙන්	yanda dípuden = give him (permission) to go
643 Pollatch	gone, spoken of an ordinary person	පලච්ච	palachcha
644 Pollad-da	gone, spoken of a person of quality	පලද්දෑ	paladdẹ
645 Mam oy	I am	මමයි	mamayi = it is I
646 Eai	he, or they, or he is	ඒයි	éyi
647 Mam gia atti	I have been ; "atti" signifieth have	මම් ගියා ඇති	mam giya ẹti
648 Gia dendi	let him, or give him leave to go	ගියදෙන්දෑ	giyadendẹ́
649 Dio	God	දෙයියෝ	deyiyó, cf. 273
650 Dio loco	heaven	දෙයියලෝක	deyiyalóka
651 Jacco	the devil	යක	yaka
652 Narra cauda	hell	නරකාදි[ය]	narakádi[ya], cf. 304
653 Aucoi	the sky	ආකහෙ, ආකාසය	ákahé (for ákásaya), cf. 1, 36
654 Taurcoi	a star	තාරක	táraka, cf. 2
655 Deure	water	දියර	diyara, cf. 40
656 Gindere	fire	ගින්දර	gindara, cf. 12
657 Gani	a woman	ගෑණි	gẹ́ṇí, cf. 275
658 Rodgura	a king	රජ්ජුරු[වෝ]	rajjuru[vó], cf. 461
659 Haul	raw rice	හාල්	hál, cf. 110
660 Bat	boyled rice	බත්	bat, cf. 110
661 Banglale	a table	බංකු ලෑලි (?)	bẹṅku-lẹ́ḷi (?), cf. 256
662 Wellau	time	වෙලාව	veláwa
663 Wauri	season	වාරේ	wáré
664 Colading	harvest	කොලමෑඩීම	kola mẹdíma = threshing
665 Oppa	father	අප්පා	appá, cf. 318
666 Piannah	father	පියානෝ	piyánó
667 Oppatchi	father	අප්පොච්චි	appocci
668 Omma	mother	අම්මා	ammá, cf. 319
669 Ommandea	mother	අම්මණ්ඩි	ammaṇḍí

670 Puta ...	son	පුතා ...	putá
671 Putandi ...	son	පුතණ්ඩ ...	putaṇḍa (voc.)
672 Dua ...	daughter	දුව ...	duva, cf. 68
673 Douianna ...	daughter	දුවනියෝ ...	duvaniyó
674 Molla ...	a flower ...	මල ...	mala, cf. 100
675 Gauhah ...	a tree ...	ගහ ...	gaha, cf. 85, 613
676 Courilla ...	a bird ...	කුරුල්ලා ...	kurullá, cf. 169
677 Gom ...	a town ...	ගම ...	gama, cf. 270
678 Oppuland ...	to wash cloths ...	අපුල්ලන්ඩ ...	apullaṇḍa
679 Naund ...	to wash the body ...	නාන්ඩ ...	náṇḍa
680 Pinaund ...	to swim ...	පිනන්ඩ ...	pínaṇḍa
681 Coppaund ...	to cut ...	කපන්ඩ ...	kapaṇḍa
682 Horraund ...	to bore ...	හාරන්ඩ ...	háraṇḍa = to dig
683 Hoppacaund ...	to bite ...	හපාකන්ඩ ...	hapákaṇḍa
684 Coraund ...	to do ...	කරණ්ඩ ...	karaṇḍa
685 Corowaund ...	to cause to be done ...	කරවණ්ඩ ...	karawaṇḍa
p. 109.			
686 Goumanic ...	a journey ...	ගමනක් ...	gamanak
687 Gauman corowaund...	to send, word for word, to cause to be do a journey	ගමන්කරවණ්ඩ ...	gamankarawaṇḍa
688 Heuwoya ...	All words signifying common soldiers, only they are titles one above another, and the two last are as much as to say gentlemen soldiers	හේවායා ...	héwáyá, cf. 385
689 Heuwoynanna ...		හේවා උන්නැහේ? ...	héwá unnẹhé ?
690 Heuwoynanoura ...		හේවායන්වරු? ...	héwáyanvaru ?
691 Heuwaycom-coraund	to fight: as much as to say, to act the soldier	හේවාකම්කරණ්ඩ ...	hewákamkaraṇḍa, cf. 335, 684
692 Mihi ...	to dye ...	මිය[නවා] ...	miya[navá]
693 Mich ...	dead ...	මියච්ච ...	miyachcha
694 Mienyum ...	I will dye ...	මියඤ්ඤා ...	miyaññá
695 Mianowa ...	dying ...	මියනවා ...	miyanawá

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
696 Eppa	do not	එපා	epá
697 Negatind	to rise	නැඟිටින්ඩ	nẹgiṭinḍa
698 Upaudénowa	the resurrection	උපදිනවා	upadinavá = be produced, be born, arise, originate
699 Negantind eppa	do not rise	නැඟිටින්ඩ එපා	nẹgiṭinḍa epá, cf. 697, 696
700 Tounaund	to build	තනන්ඩ	tananḍa
701 Taunitch	built	තැනිච්ච	tẹnichcha
702 Toucheroutwitch	it is finished	——? වෙච්චි	——? vecci
703 Na ; natti	no, or not	නෑ, නැති	nẹ́, nẹti
704 Eckhoi*	I	එකයි	ekayi
705 Deckhoi	II	දෙකයි	dekayi
706 Tunhoi	III	තුණයි	tuṇayi
707 Hotterhoi	IV	හතරයි	hatarayi
708 Pauhhoi	V	පහයි	pahayi
709 Hoyhoi	VI	හයයි	hayayi
710 Hothoi	VII	හතයි	hatayi
711 Ot hoi	VIII	අටයි	aṭayi
712 Novihoi	IX	නවයයි	navayayi
713 Dauhoihoi	X	දහයයි	dahayayi
714 Eckolauhoi	XI	එකොළහයි	ekoḷahayi

* Christoph Schweitzer, in his description of Ceylon (English translation, as reprinted in *Ceylon Lit. Reg.*, IV., p. 85), says :—"To give you a specimen of the *Cingulaish* Language, they express their numbers thus :—1, *Eckai*; 2, *Deckai* ; 3, *Dunnai* ; 4, *Hattarai* ; 5, *Paurai* ; 6, *Hasai* ; 7, *Hattai* ; 8, *Attai* ; 9, *Nahahai* ; 10, *Dahahai* ; 11, *Eccolahai* ; 12, *Dollahai* ; 13, *Dahuthunai* ; 14, *Dakattarai* ; 15, *Pahallohai* ; 20, *Wishai* ; 30, *Dihai* ; 40, *Hattalishai* ; 50, *Paswichai* ; 100, *Sihai*. But it is to be observed, That here are Diversity of Dialects, as in the several Provinces of other Countries, and so the Inland Cingularians differ from the Borderers ; which makes *Rob. Knox* in his description of *Ceylon* give a different Account ; and generally writes with an *o* what I put down with an *a*, as, *Echoi*, *Dechoi*, *Tunhoi*, *Hatterhoi*, *Pahhoi*, *Hoyhoi*."

715 Dolahoi	XII	දොළහයි	dolahayi
716 Dauhottunhoi	XIII	දහතුණයි	dahatuṇayi
717 Dauhotterhoi	XIV	දහහතරයි	dahahatarayi
718 Paulohoi	XV	පහළොහයි	pahaḷohayi
719 Dauhossahoi	XVI	දහසයයි	dahasayayi
720 Dauhahottoi	XVII	දහහතයි	dahahatayi
721 Dauha ot hoi	XVIII	දහඅටයි	dahaaṭayi
722 Dauhanovihoi	XIX	දහනවයයි	dahanavayayi
723 Vishoi	XX	විස්සයි	vissayi
724 Tihoi	XXX	තිහයි	tihayi
725 Hottalehoi	XL	හතළිහයි	hataḷihayi
726 Ponnahoi	L	පණහයි	paṇahayi, cf. 384, 387
p. 110.			
727 Taul-cole	a leaf used for writing letters, &c., on	තල් කොල	tal-kola = palmira or talipot leaf, cf. 98, 380
728 Leet	almanacks	ලිත්	lit
729 Hauna hom pot	nativity	හඳහන් පොත්	hañdahan-pot = books of horoscopes
p. 111.			
730 Ouredah	a year	අවුරුද්ද	avurudda, cf. 367
731 Wasachmaha	names of months	වෙසක් මහ [මස]	Vesak-maha [masa], cf. 370
732 Pomaha	names of months	පොහොන් මහ	Pohon-maha, cf. 370
733 Ahalamoha	names of months	ඇහැළ මහ	Eheḷa-maha, cf. 370
734 Micheneha*	names of months	නිකිනි මහ	Nikini-maha, cf. 370
735 Bochmoha	names of months	බක් මහ	Bak-maha, cf. 370
736 Iridah	Sunday	ඉරිදා	Iridá, cf. 372

* *Read* "Nickenemaha."

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
737 Sandudah	Monday	සඳුදා	Sañdudá, cf. 373
738 Onghorudah	Tuesday	අඟහරුවාදා	Añgaharuvádá, cf. 374
739 Bodadah	Wednesday	බදාදා	Badádá, cf. 375
740 Braspottindah	Thursday	බ්‍රහස්පතින්දා	Brahaspatindá, cf. 376
741 Secouradah	Friday	සිකුරාදා	Sikurádá, cf. 377
742 Henaouradah	Saturday	හෙනහුරාදා	Henahurádá (for Senasurádá), cf. 378
743 Dausack	day	දවසක්	davasak = a day, cf. 371
744 Pay	hour	පැය	peya
745 Cahah mirris	turmeric and pepper	කහ මිරිස්	kaha-miris
p. 112.			
746 Neur	a city	නුවර	nuwara
747 Lalla	put into the river	ලාලා, ලනවා	lálá, conj. past part. of lanawá, put
748 Dallugauhah	a tree of a soft substance bearing only thorns	දලුක් ගහ	daluk gaha=*Euphorbia antiquorum*
749 Warracole	leaf of a plant in colour like a cabbage leaf	වරා කොල	vará kola = leaf of *Calotropis gigantea*, cf. 98, 380
750 Jawpolls	a little long greenish berry	ජපාල	jápála = *Croton tiglium*
p. 114.			
751 Mockinacola	a leaf very like our tunhoof or ground-ivy	මුකුනු(වැන්න)කොල	mukunu(venna) kola = leaves of *Alternanthera triandra*, cf. 98, 380
752 Oulcande-cole	two herbs	උල්කෙන්ද, කොල ?	ulkenda kola
753 Goderacole	(two herbs)	ගොදරවාල ?	godaravála ?
754 Condoura giddi	a fruit of a tree in form somewhat like a mussel	කදුරු ගෙඩි	kaduru gedi = fruits of divi-kaduru (*Tabernœmontana dichostoma*), cf. 101
p. 115.			
755 Mounggoutia	a kind of ferret	මුගටියා	mugatiyá = mongoose

p. 126. 756 Bonder ...	something belonging to the king ...	බණ්ඩාර ...	bandára = son of a chief or nobleman, prince, cf. 553
p. 161. 757 Diabat* ...	God bless, or keep you* ...	දෙයියෝ රකු ? ...	deyiyó raku ? cf. 548
p. 177. 758 Coracan tallipa ...	a kind of hasty pudding ...	කුරක්කන් තලප ...	kurakkan talapa = kurakkan porridge, cf. 401
p. 178. 759 Houre ...	brother ...	හුරා ...	húrá = cousin
p. 181. 760 Courtalbad ...	chief over all the smiths and carpenters	කොට්ටල්බද්දේ ...	Koṭṭalbaddé
761 Beia pas mettandi hitta pas ettandi	he serves me for fear and them for love ; or his fear is here and his love is there	බය පක්‍ෂ මෙතනදී හිත පක්‍ෂ එතනදී	baya paksha metanadí hita paksha etanadí, cf. 302, 216

* The sentence in which this word occurs runs as follows:—"Thus bidding him and the rest of the Neighbours *farewel*, we departed, they giving us the Civility of their accustomed Prayers, *Diahac*, that is, *God bless*, or *keep you*." In the Errata *Diabai* is corrected to *Diabat*; so that the latter form must be taken as what Knox intended to write, but what Sinhalese expression is meant to be represented I cannot tell. [Probably *Deyiyó raku*, "God keep (you)."—B.]

Words given in List of Curiosities from Tonquin, presented by Knox to Royal Society, Nov., 1683.

(Birch's *History of the Royal Society*, vol. IV., p. 228.)

Knox's Vocabulary.	Meaning.	Sinhalese.	Transcript, &c.
762 Bogaw ...	tree worshipped by the Chingalese	බෝගහ ...	bó gaha, cf. 429
763 Kitule ...	tree, the virtues of which are described in the *History of Ceylon*	කිතුල් ...	kitul, cf. 423
764 Attuna atta ...	the leaves of the deutro or dotra, called by the Chingalese "attuna atta"	අත්තන ඇට ...	attana-ẹṭa = datura seeds, cf. 106, 208
765 Murta ...	plumbs called by the Chingalese "murtas"	....	.........*
766 Endra-atta ...	seed from which oil is made, used for painting, burning in lamps, and anointing the body	එඬරු ඇට ...	eňḍaru-ẹṭa = castor-oil seeds, cf. 106, 208
767 Kermda-atta ...	seeds of a plant called by the Chingalese "kermda-atta"	——? ඇට ...	——?† ẹṭa, cf. 106, 208

* This cannot be for "muruta" (*Lagerstrœmia flos-reginæ*). I suspect that "murtas" is a misprint for "murlas," in which case the "mora" (*Nephelium longana*) is intended, an alternative name for which is "murale," from Tamil "morali," probably. Cf. 414.

† A misprint, doubtless, for "kerenda-atta," meaning "kiriňdi-ẹṭa" = seeds of *Coix lachryma*.

Mr. F. H. Modder said that his long residence in the Kurunẹgala District, in which the Knoxes (father and son) spent the early part of their captivity, gave him some claim to speak on the subject. The following are some of the criticisms which he offered :—

5, 6. These are respectful terms, used especially by the illiterate, *e.g.*, the Vẹddás. Cf. Tamil *sandamama.*

28. Knox may mean *dummala*, "resin." It is of different kinds : *hal dummala*, resin obtained from *hal* trees ; *dun dummala*, from *dun* trees ; and *bin dummala*, from the earth. *Dum̆bulu* is soot. Both *dum̆bulu* and *dummala* are used medicinally, and are relied on as specifics to stop bleeding, just in the same way as cobwebs are.

48. More fully ඔය අහබඩ (*oya-ahabaḍa*), bordering or in the neighbourhood of the oya. So—

49. කුඹුර අහබඩ (*kumbura-ahabaḍa*), bordering or in the neighbourhood of the field.

77. තඹක්ක (*tambakka*), is pinchbeck.

91. දඬුලී (*danḍuliya*) is a piece of stick tied across the neck of cattle to prevent their breaking through fences and trespassing on plantations. ලීදඬු (*lí-danḍu*) means timber.

120. ගොදුර (*godura*) now means food in general; bait is ඇම (*ẹma*).

132. වැඩකරණ සප්පයා (*vẹḍakaraṇa sappayá*) is also applied, endearingly, to a human being in the sense of the working man or breadwinner.

133. වල් සප්පයා (*val-sappayá*, lit. "wild animal"), used contemptuously for a silly person.

265. *Sumbera* never used by the Siṇhalese for "hat" or "cap." A handkerchief (උරමාල, *uramála*) is commonly used by the natives ; headmen and other respectable and influential natives affect the well-known "pincushion hat," which however is not designated *somberu*, though it is entitled to be and answers all the purposes of, an umbrella.

339. The *calachurro*, described as a sabre, could not have been so small an instrument as the *kalla-bondiya ;* it must have been the *kála-cris** or *kálá-kirichiya*, a large dagger imported from the maritime provinces. *Kála* means deadly, as in *kála tuvakkuva.*

400. වරුපල්ල (*varupalla*) not වරපල (*varapala*). It is the paddy that remains at the "bottom" (*palla*) of the "heap" (*varuwa*) gathered after threshing, and is given away to the cultivator, while the heap is taken by the landowner.

408. පණිවිඩකාරයා (*panividakáraya*) more correctly "messenger."

477. Read බලුගැත (*balugẹta*), from *chatako*, "servant" or "hireling." Sanskrit *bhrutaka.* *Bhati* means "support," "maintenance," "wages," "hire"; hence *balu.* *Gẹta* comes from Sanskrit *gata*, "having gone to," *i.e.*, devoted to, or followed. So *balugẹta* would imply a devoted and loyal servant of the king.

543. Read යක්පෙටි (*yakpeṭi*). Mr. L. Nell in his Paper on "The Archæology of Siṇhalese Gastronomy," commenting on the word as spelt and used by Knox, surmised that it was no doubt intended for *kóppa-pittu*, so called from the shape. It is not so. *Yakpeṭi* is a well-known kind of Kandyan sweetmeat. Probably it received its name from the circumstance of its forming the chief component among the offerings in a devil ceremony.

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* Mr. Modder exhibited a fine specimen of the *kála-cris*, large enough to be fairly described as a sword.

576. නාච්චිරේ (*náchchiré*), a term used in addressing Moorwomen and females of the Blacksmith caste.

765. This is undoubtedly මුරුත (*muruta*) ; Tamil *kadalipuwa.*

A manuscript communication was read from F. W. DE SILVA, Mudaliyár.

Mr. C. M. FERNANDO wished only to make one remark : that was to correct Mr. Ferguson in his assumption that the word වතුර (*watura*) was derived from the Dutch and English "water." This is wrong. Siṇhalese grammarians classify Siṇhalese words into three divisions : (1) words purely Siṇhalese, or *nispanna* ; (2) words which are identical with their Sanskrit and Páli equivalents; (3) words which are Sanskrit and Páli derivatives. *Watura* is of the first kind. Its relationship to English cannot be traced through the cognate languages, as in the case of the words like *náma* (name), &c. It is however a purely Siṇhalese word, and known to the language in pre-Dutch times. It occurs in the *Namawaliya* (1421 A.D.) ; and the *Sidat-saṇgaráwa*, which we have reason to believe was published about a century earlier, contains a quotation of a book called *Amá-watura* (" sweet water "), a word which is used as a synonym of *Nirwána.* The word *watura* literally means flowing water. A similar *nispanna* word bearing resemblance to its English equivalent is මඩ, *maḍa*, mud.

7. A vote of thanks was accorded to the writers of the Papers read, on a motion proposed by Mr. C. M. Fernando and seconded by Mr. F. Lewis.

8. A vote of thanks to the Chair terminated the Proceedings of the Meeting.

COUNCIL MEETING.

Colombo Museum, October 28, 1896.

Present :

The Lord Bishop of Colombo, President, in the Chair.

Mr. P. Freüdenberg.
Mr. Justice A. C. Lawrie.
Mr. F. Lewis.
Mr. W. P. Raṇasiṇha.
Mr. E. S. W. Senáthi Rájá.
Dr. W. G. Vandort.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Meeting held on September 10, 1896.

2. On a motion proposed by Mr. Justice Lawrie and seconded by Mr. P. Freüdenberg, the following resolution was passed, viz. :—

"The Council records the deep regret of its Members on the death of Dr. Henry Trimen, M.B., F.L.S., F.R.S., Director of the Royal Botanic Gardens, a distinguished man of science and an esteemed Member of the Society, to whose Journals he contributed several valuable Papers."

3. Resolved,—That the following Candidates for admission into the Society as Resident Members be elected :—

E. S. D. Tillekeratne :	nominated by	F. W. de Silva. A. Jayawardena.
J. E. de Silva :	do.	The Lord Bishop of Colombo. W. P. Raṇasin̥ha.
G. C. Trask :	do.	H. C. P. Bell. J. B. M. Ridout.

4. The Honorary Treasurer reported regarding certain Members in arrears, and laid on the table a statement of defaulters.

On a motion proposed by Mr. Harward, it was decided that, in view of the resolution passed at the last Meeting, Mr. E. F. Perera's name be removed from the roll of Members.

The Honorary Treasurer submitted the following names to Council as defaulters, which names he suggested should be taken off the list of Members, viz. :—Messrs. B. W. Bawa, F. W. de Silva, N. A. W. Jayawardena, T. B. Panabokke, T. Sammogam, and S. Visuvalingapiḷḷai.

Resolved,—That if the above-named Members do not pay up all arrears before November 28, 1896, their names be struck off the roll; and that final notice be given them of this decision of Council.

5. Laid on the table Circular No. 203, covering a Paper by Mr. J. P. Lewis on "Place Names of the Vaṇṇi," referred to the Hon. P. Coomáraswámy and Mr. J. Harward for their opinions.

Resolved,—That the Paper be accepted to be read and printed.

6. Laid on the table Circular No. 183, covering a Paper by Mr. J. P. Lewis on "Reland on Malay, Sin̥halese, and Tamil," referred to Mr. H. C. P. Bell for his opinion.

Resolved,—That the Paper be accepted to be read and printed.

7. Laid on the table "Note on the Fortifications of Yápahuwa," by Mr. J. Harward.

Resolved,—That the Paper be referred to Mr. Justice Lawrie for his opinion.

8. Laid on the table a communication from the Secretary of the Committee of the British Association on Zoological Bibliography.

Resolved, on the proposal of Mr. Harward, that the letter be referred to Mr. Haly for his advice.

9. Resolved,—That a General Meeting of the Society be held on Saturday, November 14, and that another be held on Thursday, December 10, and that the business of the first Meeting be the reading of Mr. J. P. Lewis' two Papers, viz., "Place Names of the Vaṇṇi" and "Reland on Malay, Sin̥halese, and Tamil," and of Mr. Harward's "Note on the Fortifications of Yápahuwa"; and that the business of the other Meeting be the reading of Mr. H. C. P. Bell's "Interim Report on the operations of the Archæological Survey at Sígiriya in 1896," promised by the Archæological Commissioner, subject to the sanction of the Government.

GENERAL MEETING.

Colombo Museum, November 14, 1896.

Present:

Mr. P. Freüdenberg in the Chair.

Mr. C. M. Fernando. | Mr. L. Walter.

Rev. F. H. de Winton.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Visitors: one lady and eight gentlemen.

Business.

1. Read and confirmed Minutes of General Meeting held on October 3, 1896.

2. The Honorary Secretary explained that a telegram had been received from the Lord Bishop of Colombo in Kandy regretting his inability to preside at the Meeting.

3. On a motion proposed by Mr. Harward and seconded by Mr. Joseph, Mr. Philip Freüdenberg was voted to the Chair.

4. The Chairman moved the following resolution, which was seconded by the Rev. F. H. de Winton, and was unanimously passed, viz.:—

"That the Members of the Ceylon Branch of the Royal Asiatic Society desire to place on record their regret at the death of the late Dr. Henry Trimen, M.B., F.R.S., F.L.S., and to express their sense of the very serious loss caused thereby, both to this Society and to the scientific world."

Mr. C. M. Fernando, in supporting the resolution, dwelt on the fact that the late Dr. Trimen was the only Fellow of the Royal Society who had spent his life in this Island. He was a gentleman of great achievements, and he (the speaker) thought that if he had chosen to cast his lot in England he might have been even more widely known. But he was a modest man, and had been content to pass his life in Ceylon. He had left behind work which would live for years to come. As a Ceylonese he desired to express his appreciation of the work done by him, and he felt that the loss they had sustained would be difficult indeed to replace.

5. Mr. Harward read the following Paper:—

PLACE NAMES IN THE VANNI.

By J. P. Lewis, C.C.S.

To ascertain the meanings of the names of places in a long-settled district is as a rule by no means an easy task, owing to the changes they have undergone in the course of ages. This has been well put by a writer in the "Madras Journal of Literature and Science":* "All proper names were, or were originally derived from, words or sounds having a meaning; but process of time and the long-continued wear and tear of familiar use have rubbed off the corners that were rough to the tongue, and have run together the liquid parts that most easily coalesced. With the original form the meaning has also been lost, and it is generally very difficult, almost impossible, to discover them. Still, local circumstances and traditions occasionally point to the true etymology, whence the original form may be approximately reconstructed or fairly guessed at; but there is a very general impression that the tradition itself has been often invented to account for the name."† Most of the place names now

* *Names of Places in Tanjore*, by Colonel Branfill in the volume for 1879.

† There are numerous instances of this to be met with in Ceylon; for instance, the explanation of the name Anurádhapura as being "the city of ninety kings," because over ninety kings had reigned in it, which would mean that it did not get its name until the 90th king had at least begun his reign (see *Ceylon Literary Register*, vol. III., p. 296).

Another is the explanation of the name Mákawita quoted by Casie Chitty (*Gazetteer*, p. 152) from a Mission Report:—"When the famous temple at Dondra-head was in progress, the inhabitants of this village were ordered to display their generosity by feeding the crows. The words used in calling them, *ká ká wita*, were uttered so often, that the name was afterwards given to the village with the change of the first letter." I may mention that there is more than one Mákawita in Ceylon, and I suppose the crow-calling episode occurred in each before the village had acquired any name at all.

I have met with very good instances of this tendency in the Negombo District, where some of the villages have very curious names; as for example, Watinápaha and Nállapaha. The explanation given me of the former was that once a sweet potato grew there that measured five cubits in circumference. Nállapaha was explained as being really "Nallapaw," "do not seize (them), it is a sin," and the story relied on to account for the

found in the Vaṉṉi are not of sufficient antiquity, and have not been subject to this process long enough to have undergone much change, and their meaning is therefore evident enough.

This is due to the fact that this part of the country was colonized by its present occupants in comparatively modern times, and that the former Siṇhalese inhabitants were driven from the villages to the southern districts. The invaders gave new names to the villages which they occupied, and to the tanks which they had not destroyed. Many villages, no doubt, were not occupied at all owing to the destruction of the adjoining tanks, and in this way the old Siṇhalese names disappeared and were forgotten. The task of explaining the present names of places in the Vaṉṉi is therefore comparatively an easy one.

The tank is everywhere the great necessity of the country, and without the tank the village could not exist.* Accordingly we find that nearly every village is called after its tank, and in the great majority of names the affix is one of the numerous words employed in Tamil to denote a tank or a pond. There are nine of these in use in the Vaṉṉi, viz. :—

Kuḷam	=	a tank
Maḍu	=	a tank
Móḍḍai	=	a pond, tank (not given by Winslow)

name was that the village is on the boundary between the Alutkúru and Hapitigam kóralés, and that some people fleeing from justice, or rather from the King of Kandy, crossed over from the latter into the former kóralé. When it was suggested that their pursuers should also cross over and arrest them, some one said : "Do not touch them, it would be a sin"—*Nállapaw.* This is the only explanation of the name of the village that I could obtain.

To go from the names of places to the names of plants upon which they are often founded, I should be inclined to doubt the fantastic derivation of the name for sweet potato, *batala*, from *bata* "rice" and *le* "blood," given in the Journal of this Society for 1891–92, pp. 125–6, and to suggest that it is merely a Siṇhalese corruption through the Portuguese of the Haytian word *batata*, from which potato is also derived.

* It is owing to this intimate connection between the two that the words for tank and village become interchangeable. I have heard Siṇhalese villagers of the Vaṉṉi talk of the tank as *gama*. Mr. Ievers says *gama* is used for paddy field in the North-Central Province. The tank, the field, the village—one implies the other.

Kéṇi	=	in Jaffna a well, here a tank
Nírávi	=	a well, a tank
Ódai	=	a channel, a tank
Kuḻi	=	a hole, pit, a tank
Vil	=	*villu*, a pond
Táḻvu	=	depth, water, a tank

Of these words, as regards popularity *kuḷam* is easily first. Out of 555 names of tanks and villages I have counted 332, or about three-fifths, ending in *kuḷam*, whereas there are only 24 *maḍus*, 7 *móḍḍais*, 4 *kéṇis*, 3 *ódais*, and the same number of *vils*, and a solitary *táḻvu*.*

There are shades of difference in the meaning of these words, no doubt, but why a tank is generally called a *kuḷam*, but sometimes a *maḍu*† or a *kéṇi*, I am not able to say. There does not appear to be any difference in the appearance of a *kuḷam*, a *maḍu*, or a *kéṇi*: they all have bunds, and are artificial. A *kéṇi* in Jaffna means a large well walled completely on three sides and with a sloping path leading down to it on the other, but in the Vaṉṉi it simply means an ordinary tank with a bund, and is indistinguishable from a *kuḷam*. A *vil* or *villu* is a natural pond, and therefore has no bund.

Just as the affix is nearly always some word denoting a tank, the village or tank usually takes the first part of its name from some tree or plant.‡ These are the most conspicuous objects everywhere, and on or near the tank bunds the finest specimens of the different varieties of trees are generally to be found. Consequently, in naming the tank the first thing thought of is some tree with which it is especially connected in the minds of the cultivators; hence the greater number of tanks, and therefore of villages, are called after trees. Of these, though it is not indigenous to the country, by far the most popular is the tamarind. I have counted nearly forty villages and tanks called after this tree,

* I have come across one *kuḻi*, but cannot recall the name. This termination is more common in the Maṉṉár District.

† Some of the largest tanks are called *mandus*.

‡ See Appendix.

which is generally found in every village clearing. The name "Puḷiyankuḷam" is hardly more distinctive than Jones as a surname in Wales, or Fernando on the west coast from Máráwila down to Kalutara, or Silva among the low-country Siṇhalese generally, and accordingly other prefixes are necessary in addition, and we have many Puḷiyankuḷams named after different personages or castes, as well as big and little Puḷiyankuḷams, &c.*

Next to the tamarind comes the *maruta*, or *kumbuk* as it is called in Siṇhalese, which from its size is conspicuous at all the tanks, with about two dozen derivatives; then the *nochchi* or *nika* (Siṇ.), the *kúlá* or Ceylon oak (Siṇ. *kón*), the *nával* (Siṇ. *mádan*), the *vél* (Siṇ. *mahá-andara*), the woodapple (Tamil *vilá*), each with about a dozen, followed by the *halmilla*, *kuruntu* (Siṇ. *pamburu*), *suriya* (Tamil *puvarasu*), *paṇichchai* (Siṇ. *timbiri*), banyan, and margosa, with each half a dozen. Besides these dozen varieties of conspicuous trees over fifty species of trees, creepers, grasses, and other plants are represented in smaller numbers. Strange to say, the satinwood tree, which is common in many places, gives its name to a single tank only, Mutirankuḷam in Udaiyaur, while the *pálai*, also common, and the ebony tree have each but two representatives.

Sometimes the tank or village takes its name from some physical feature or peculiarity in its situation or construction. Such are the following names :—

Alaikalluppóḍḍakuḷam ... (Siṇ. *Ṛelapaná-wẹwa.*) Tank (the bund of which is) faced with wave-stones. This is what is called in the North-Central Province *ṛela pána*, "the stone revetment on the inner slope of the bund to prevent scour by waves" (*Ievers*). There are at least four tanks called by this name in the Vaṇṇi, and in the case of one of them which is in Siṇhalese hands the name has got Siṇhalacized and abbreviated into Alagalla

* *E.g.*, Karuvalpuḷiyankuḷam, Vayirava, Kakkaiyar, Kartikésar, Kopala, Paṇikkar, Vannán, &c.

Cheḍikéṇi	... tank with weeds
Cheḷiyávillu	... pond which does not thrive (*cheḷi* = thrive)
Kalloḻunkánpuliyankulam*	... tamarind tank where stones are placed in order. This name must have much the same signification as the preceding
Kallukkoṇḍamaḍu	... (Siṃ. *Galkandamaḍu.*) This I think must be an example of the opposite process to that mentioned with respect to Alagalla, *i.e.*, it is a Siṃhalese word Tamilized (and with a Tamil termination added), viz., *Gal-kanda* "rock-hill." If, however, it is a Tamil word, it should probably be written Kallukkoṉṟamaḍu, "tank where people are killed by impaling." The Siṃhalese meaning is a more likely one
Kalńaḍḍiṇakuḷam	... tank where the stone was set up
Kaṇṇaḍḍiveli	... plain where the stone was placed
Kuḍitánkiṇakuḷam	... tank bordering the village
Maṇḍakattáḷvu	... pond whose bed is deep. *Mondakam* "deepest part of a tank" (not given by Winslow)
Marantaḷḷiniṉṟakuḷam	... tank where trees stand far apart
Matavuvaittakuḷam	... tank in which a sluice is placed. *Matavu* = *mataku*, a sluice
Múṉṟumuṟippu	... three breaches (not a pair of ditto). I know of at least six tanks in the Vaṇṇi called by this name
Muṟikaṇḍi	... cut (in the bund) where the breach occurred
Paḻamaikallu	... stone of eld
Tekilpaḍarntáṉ	... (place) overgrown with *tekil* (a creeper)
Téṟávil	... pond, the water of which is not clear (from root *téru*)
Vaṭṭappaḷai	... place where the water never dries up (*vaṭṭu* = dry up)
Pákkuchchoriñchán	... where arecanuts were abundant
Paṇainiṉṟáṉ	... where the palmirah tree stood
Vákaikaḍḍiṇa Olukkuḷam	lotus tank where the *vakái* tree (*Cassia marginata*) was planted (?)

* This beats, in number of syllables, the Welsh Llanfairmatherfarneithaf, but cannot hold a candle to Llanfairpwlchgwyngergobwlchllandyssiliogogo. It is, however, fair to say that I have met with the latter name only in verse.

A curious and favourite method of naming places is to call them after some single event, sometimes quite trivial, connected with them in the minds of those new settlers who, unacquainted with their original names, first found some other method of describing them necessary. Of this kind are the following names :—

Aliyaṇcháyntakuḷam	... tank where the elephant fell down
Aṇaipiḍittakuḷam	... tank where the tusked elephant was caught*
Aṇaiviḻuntáṇ	... where the elephant fell
Karippaḍḍamurippu	... breach (in bund) where the elephant died. The next village is called Maṇaválam-paḍḍamurippu ; and Maṇaválan, which means "bridegroom," is said to have been the name of another elephant which died here
Kiḍáppiḍittakuḷam	... tank where the buffalo was caught
Kiḍáchchúri	... where the buffalo stuck in the mud
Maniṇṛakuḷam	... tank where the deer stood
Máviḍḍáṇkéṇi	... tank where the deer got away
Maraiyaḍittakuḷam	... tank where the elk (sambur) was struck
Maraikkuṭṭi	... where the elk was stabbed (*kuṭṭu* =pierce)
Narikaḍittapúṇḍi	... village (grove) where the jackal bit
Pulipánchakallu	... rock where the leopard jumped
Paṇṛichurichcháṇ	... where the pig stuck in the mud
Paṇṛikeytakuḷam	... tank where the pig was shot with an arrow
Uḍumpupáncháṇ	... where the iguana ran
Áriyaṇkuṛichuḍḍakuḷam	tank where Áriyan branded (cattle). Áriyan is a sort of Balbus of the Vaṇṇi. There is another tank called Ariyakkoṇṛáṇ, "where Áriyan was killed," and he has also a maḍu called after him. (The proper name Áriyan, however, has the initial A long, but in these names the long sound seems to have been lost)
Kuṛivaichcháṇ	... where the branding was done
Kuṛiyiḍḍakuḷam	... do. do.
Kuṛichuḍḍakuḷam	... do. do.

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* An incident of this kind has given its name to a whole pattu in the Chilaw District, viz., the Anaiviluntan Pattu of Piṭigal Kóralé North. The pattu, which bore this name in Knox's time, as appears from his map, takes it from a village the name of which has been Siṇhalacized into Ánawilundẹwa. There are also in the North-Central Province the form Ánaolondẹwa, and a Siṇhalese name Aliyawẹṭuṇuwẹwa (in which case, however, the elephant that came to grief was not a tusker).

Komparuttamadu	... tank where the horn was cut
Kompuvaittakulam	... tank where the horn was put
Mayilmuddaiyiddakulam	tank where the peafowl laid eggs
Odduchuddán	... where the paddy stalks were burnt
Oddaruttakulam	... tank where the stalks were broken (or fell to the ground)
Chúduveyntapulavu	... *héna* where the stalk was burnt
Karappukutti	... where fish were caught with a *karappu* (a kind of fishing basket)
Ammivaittán	... where the grinding stone was placed
Kodáliparichchán	... where the axe was wrested away
Iddimuriñchán	... where the spear was broken
Paddádaimurinchán	... where the necklace was broken
Paraniddakallu	... rock where the platform for shooting (*paran*) was put up
Porikkadavai	... entrance where trap was set
Alavedduván	... where the banyan tree was cut
Pirappuvedduván	... where rattans were cut
Kalvedditidal (corruptly Kalavedditidal)	... high ground where stone was cut
Unchálkaddi	... where the swing was put up
Válaivaittakulam	... tank where the plantain tree was planted
Vayiramchayntakulam	... tank where hardwood fell
Vedivaittakallu	... rock which was blasted
Vilakkuvaittakulam	... tank where lamp was placed
Muriyákulam	... tank which did not breach

I annex a table of prefixes and affixes, with a classified list of other words occurring in Vanni place names, with their meanings so far as I have been able to ascertain them.

The list of words with meanings unknown will show what still remains to be done to complete the task of explaining place names in the Vanni, and on this part of my subject no doubt some of the Members of the Society will be able to make valuable suggestions.

I.—Prefixes.

Chéru	... mud	... Chéttirakkam
Chéma	... red	... Chémamadu
Chinna	... small	... Chinnakkulam, &c.
Kal	... stone	... Katkidanku
Karu	... black	... Karumpuliyankulam
Kilakku	... lower or eastern	... Kilakkumúlai
Kuda (Sin.)	... small	... Kudakachchatkodi

Má, Maha (Siṇ.)	... big	... Mámaḍu, Mámúlai, Máttalaṉ, Mahakachchaṭkoḍi
Mél	... above, upper	... Mélpaṭṭu
Méṭku	... southern	... Méṭkumúlai
Naḍu / Naḍuvil	... middle	Naḍuchcheḍḍikkuḷam / Naḍuviṭkuḷam
Neḍu	... long	... Ṇeḍunkéni, Neḍunkuḷam
Nér	... straight	... Nériyakulam
Paḷaiya	... old	... Paḷaiyaúr, Palaiyavadi
Periya	... big	... Periyakuḷam, Periyamaḍu
Pér	... big	... Pér-áru
Putu	... new	Putukkuḷam / Putuyiruppu
Taṉi	... single, solitary	... Tanikkallu
Teṭku	... southern	... Teṭkiluppaikkuḷam
Vaḍa	... northern	... Vaḍakáḍu
Veḷi	... open	... Veḷikkuḷam
Vil	... bow (shaped)	... Tachchaṉvilkuḷam
Iraḍḍai	... double	... Iraddaiváykkál
Iraṇai	... double	... Iraṇaiyiluppaikkulam

II.—AFFIXES.

Aḍi	... at the foot of	... Ayilaḍi
Adaippu	... an enclosure (not in Winslow)	... Veḍḍai-adaippu
Aḷam	... salt pan	... Aṇaiaḷam
Aṛu	... river	... Péráru, &c.
Chéṇai (Siṇ.)	... a clearing	... Neḍunkaraichéṇai
Iṛakkam	... slope, declivity	... Periyairakkam
Iruppu	... dwelling-place	... Kalliruppu
Kaḍal	... lagoon	... Nantikkaḍal
Kaḍḍu	... bund	... Periyakaḍḍu
Káḍu	... jungle	... Kaḷḷikkáḍu
Kál	... footpath, place	... Pirappukál
Kallu	... rock	... Periyakallu
Kámam	... village	... Paṇankámam
Kanḍal	... low jungle	... Téránkanḍal
Kaṇṇa	... scrub	... Periyakaṇṇa
Karai	... bank	... Chenkarai
Kéṇi	... tank	... Ṇeḍunkéṇi
Kiḍanku	... hole	... Kaṭkiḍanku
Kóḍḍai	... fort	... Manḍukkóḍḍai
Kuḍá	.. cavity, hollow	... Kóraimóḍḍaikkuḍá

Kuḍiyiruppu	hamlet	Putukkuḍiyiruppu
Kuḷam	tank	Vilánkuḷam, &c.
Kuḻi	hole, tank	—
Maḍam	shed	Valaiyaṇmaḍam
Maḍu	tank	Mámaḍu
Malai	hill	Chemmalai
Málikai (Sin̥.)	palace	Malikai
Móḍḍai	pond	Kóyilmóḍḍai
Múlai	corner	Mámúlai
Muṇai	headland	Kumiḻamuṇai
Muṛippu	breach in bund	Múṇṛumuṛippu
Nírávi	well, tank	Paṇikkaṇirávi
Óḍai	tank	Marutóḍai
Paḍḍi	fold	Kaḍḍuchinkappaḍḍi
Paḷai	place of residence, den (Winslow only gives latter meaning)	Valliyappaḷai
Paḷḷam	low land	Chilákkuttippaḷḷam
Parappu	a wide expanse	—
Paravai	stagnant water, a shoal	Mavilipparavai
Piḍḍi Puḍḍi	high ground (not in Winslow with this meaning)	Kolluppiḍḍi Pálampuḍḍi
Píli	artificial water-course (it has this meaning in the Vaṇṇi; in Jaffna it means a wooden spout for irrigation)	Pichchaipíli
Pokkaṇai (Sin̥.)	pond	Ampalavanpokkaṇai
Potána (Sin̥.)	grass land devoid of jungle, patana	Erupotána
Pulavu	arable land	Chekkadipulavu
Púṇḍi	grove, village	Narikaḍittapúṇḍi
Púram	city	Kumárapúram
Púval	hole for getting water	Karaḍipúval
Taḍi	rice field, compartment of rice field, place	Appákuḍḍikinattaḍi
Talaṉ	place	Máttalaṉ
Táḻvu	tank	Maṇḍakattáḻvu
Tarai	soil	Varakutarai
Tidal	high ground	Kalveḍḍitidal
Tívu	island	Mullaittívu

Toḍuváy	... creek (Winslow gives it as meaning the confluence of two rivers)	... Kokkutoḍuváy
Tulával	... plain in a forest covered with scrub. This word seems peculiar to the Vaṇṇi	... Kánchúrantulával
Úr	... village	... Tavasiyúr
Úṭṭu	... spring	... Taṇṇiyúṭṭu
Váḍi	... enclosure (Winslow), resting place (Vaṇṇi)	Aṭṭuvádi
Váṇ (Siṇ.)	... channel	... Uppukkiḍankuván
Vattai (Siṇ.)	... garden	... Chilávattai
Váykkál	... channel	... Iraḍḍaiváykkál
Vayal	... field	... Veḷivayal
Véli	... field	... Tavasivéli
Veḷi	... plain	... Kannáḍḍiveḷi
Vil, Villu	... pond	{ Terávil Cheḷiyávillu
Veḍḍi	... path	... Ilantaiveḍḍi

III.—Proper Names.

Adiriyaṇ	Chúriyaṇ	Kartikésar
Alváṇ	Ékar	Karuval
Ampalavaṇ	Ilankainaráyaṇ	Kátáliyár
Amutaṇ	Irámar	Katiran
Aṇantar	Irámi‡	Kayilayar
Aṇḍaṇ	Irámanátan	Kontakkáran
Áṇḍi	Iraséntiraṇ	Kópalaṇ
Aṇṇatévan*	Kaḍḍaiyar	Kólaṇḍar
Appákuḍḍi	Kakkayaṇ	Kulaiyan
Áriyaṇ	Kakkayar	Kumarésaṇ
Arumukuttaṇ	Kanakaṇ	Kumpukannan§
Aiyamperumál	Kanakanayan (?)	Kunchi‡
Chilaiyiṇa†	Kanakaráyan	Maṇiyar‖
Cholayan	Kappáchchi‡	Matar the Panikan

* Literally the "god of rice."

† Name of a woman, said to be Portuguese. *Query:* Is it the equivalent of Helena?

‡ Names of women.

§ A mythical giant.

‖ Mr. Parker says the Siṇhalese name of the tank is Manihira-wẹwa. If so the Tamil Maṇiyar must be a corruption of Manihira, the meaning of which I do not know.

Mayilan̤*
Nanti†
Navan̤an̤
Nayin̤a
Nitchinkar
Pálan
Paṇḍáram
Pan̤riyán
Pattin̤iyár
Poḍunkan̤
Pokkár
Putar
Puvan̤i‡
Tavasi
Tirumen̤i
Umaiyar
Umaichchi‡
Vaikáḷi
Vairavár
Vári, the Nalava caste man
Varikkuḍḍi
Vavun̤iyan̤§
Vinási, the Chetty

IV.—Castes, &c.

Chankattár	...	Buddhist priest
Chetty with hairknot	...	(Kuḍumpicheḍḍi)
Chon̤akan̤	...	Moorman
Kollan̤	...	Blacksmith
Kumáran	...	Prince
Kurukkaḷ	...	Priest (non-Brahmin)
Návitan̤	...	Barber
Oḍḍan̤	...	Tank-digger
Oḍávi	...	Carpenter
Paḍḍan̤kaḍḍi	...	Fisher headman
Pan̤ikkan̤	...	Elephant-catcher
Paṇḍári	...	Treasurer (?)
Paḍḍanichchi	...	Afghan (Pathan ?) woman
Paṛaiyan̤	...	Pariah
Paranki	...	Portuguese
Parikári	...	Medical man
Peyaḍi	...	Devil-dancer
Pirámaṇan̤	...	Brahmin
Pulavan̤	...	Poet, sage
Sástiri	...	Astrologer
Tachchan̤	...	Carpenter
Taḍḍán	...	Goldsmith
Taḷaiyan̤	...	Toddy-drawer
Tévar	...	God
Valaiyan̤	...	Hunter who uses a net
Valliyar	...	Shepherd
Van̤n̤án	...	Dhoby
Véḍar	...	Hunter
Venkalachcheḍḍi	...	"Brass" Chetty

* Mr. Parker makes this Monara-wẹwa, "the peacock tank," taking Mayil to be peacock. But there is a proper name Mayilan̤.

† Nanti was one of the original Tamil settlers mentioned in the *Kalveḍḍu.*

‡ Names of women. Umaichchai is mentioned in the *Kalveḍḍu*, which gives an account of the colonization of the Van̤n̤i by the Tamils.

§ Vavun̤iyan is said to have been a Van̤n̤i chief of the last century.

V.—Nicknames, Descriptive Names.

Chekiḍan̤	... Corruption of "Cheviḍan," deaf man
Kiḷavi	... Old woman
Kuruḍi	... Blind woman
Kutti	... Concubine
Malaḍi	... Barren woman
Mankai	... Young woman
Muḍavan̤	... Blind man
Pulipparanki	... "Leopard Portuguese," *i.e.*, Portuguese who used to shoot leopards. The village called after this sportsman, Pulipparankiyur, has been abandoned since 1881. It was in existence in 1817, so that he may date from last century.

VI.—Flora.

Aḍampu	... Barringtonia acutangula	... Aḍampan̤
Ál (banyan)	... Ficus bengalensis	Álankuḷam Álaḍikkuḷam
Aṇinchil	... —	... Aṇinchiyankuḷam
Arasu (bo)	... Ficus religiosa	Arasankuḷam Arasamurippu Arasaḍikuḷam
Aṛukampullu	... Cynodon dactylon	... Aṛakumpulveḷi
Átti	... Bauhinia racemosa	... Áttimóḍḍai
Ávarai	... Cassia auriculata	... Ávarankuḷam
Ayil	... Holopteleaintegrifolia	Ayilaḍi
Chaḍavakku	Walsura piscidia Chaetocarpus castanocarpus	Chaḍavakkankuḷam
Cháḷampai	... Stephegyne parviflora	Cháḷampaikuḷam
Chamalai Chamaṇḍalai	Berrya ammonilla	... Chamalankuḷam
Erukkalai	... Calotropis gigantea	... Erukkalankuḷam
Ilantai	Zizyphus jujuba Zizyphus ænoplia	Ilantaiveḍḍi
Iluppai (Indian olive)	Bassia longifolia	... Iluppaikkuḷam
Inchu	... Phœnix zeylanica	... Ichchankuḷam
Iṛampai	... Cyperus pennatus	... Iṛampaikkuḷam
Íral (water grass)	... —	... Íratperiyakuḷam
Itti	... Ficus retusa	... Ittimaḍu
Iyanku	... Azima tetracantha	Iyankankuḷam Iyankáraúr
Kachchatkoḍi (creeper)	—	... Kachchatkoḍi
Káḍḍamaṇakku	... Vitex altissima	... Káḍḍamanakkankuḷam

Káḍḍupparutti	... Bombax malabaricum	Káḍḍupparutti
Kaḷḷi	... Euphorbia ...	Kaḷḷikkuḷam
Kalvírai	... — ...	Kalvíránkuḷam
Kánchúrai	... Strychnos nux vomica	Kánchúraimóḍḍai Kánchúrankulam
Karampai	... Carissa spinarum ...	Karampaimaḍu
Karunkáli (ebony)	... Diospyros ebenum ...	Karunkálikuḷam
Karunával	... — ...	Karunávalpaṭṭu
Karuvél	... Acacia arabica ...	Karuvélankaṇḍal
Káya	... Memecylon capitellatum	Káyankuḷam Káyamóḍḍai
Képpai (varaku)	... Canicum miliaceum ...	Képpápulavu
Kirai (herbs)	... — ...	Kiraikkuḷam
Kóliya (-varai)	... — ...	—
Kollu (gram)	... Dolichos bifloris ...	Kolluppiḍḍi
Kórai	... Cyperus rotundus ...	Kóraimóḍḍai
Koya (guava)	... Psidium guyava ...	Koyakkuḷam
Kúlá (Ceylon oak)	... Schleichera trijuga ...	Kúlánkuḷam
Kumiḻ	... Gmelina asiatica	Kumiḻamuṉai Kumiḻodai
Kuruntu	... Atalantia missionis	Kuruntaṉkuḷam Kuruntaṉúrkuḷam*
Kurincha	... Dregea volubilis ...	Kurinchákkuḷam
Kuruvichchai	... Loranthus ...	Kuruvichchaiyáru
Makil	... Mimusops elengi	Makilankuḷam Makilamóḍḍai
Maṇḍu	... Cycas circinalis ...	Maṇḍukkóḍḍai
Marukkárai	... Randia dumetorum	Marukkárampaḷai Marukkáramóḍḍai
Márayiluppai	... Polyalthia longifolia	Márayiluppai
Maruta	... Terminalia glabra	Marutankuḷam Marutamaḍu Marutóḍai Marutampúval
Mullai	... Premna	Mullaittívu Mullaikallu
Muḷḷi (thorny scrub)	— ...	Muḷḷiváykkál
Murunkai	... Moringa pterygosperma ...	Murunkaiyaḍikuḷam

* Mr. Parker says (Sessional Papers, 1886, p. 449) that the Siṃhalese name of the village that once existed at Kuruntaṉúrmalai is given in an inscription there as Kurungama. If the Tamil name is a corruption of this, it is not of course called after the Kuruntu tree, the Siṃhalese name of which is quite different, viz., *pamburu*. As to Kurungama, *cf.* Kurunégala, "Elephant rock."

Mutirai (satinwood)...	Chloroxylon Swietenia ...	Mutirankuḷam
Naṛuvili ...	Cordia obliqua ...	Naṛuviliyáru
Nával ...	Eugenia jambolana ...	Návatkuḷam
Nelli ...	Phyllanthus emblica	Nellikkuḷam
Nelu ...	— ...	Nelukuḷam
Nochchi ...	Vitex trifolia	Nochchikkuḷam Nochchimóḍḍai
Ólu ...	Nymphæa lotus	Ólukkuḷam Ólumaḍu
Oti ...	Odina Wodier	Otiyankuḷam Otiyamalai
Pálai* ...	Mimusops hexandra	Pálaimóḍḍai Pálaippáni
Paḷampási ...	Sida humilis ...	Paḷampási
Pási (moss) ...	— ...	Pásikkuḷam
Paṇichchai ...	Diospyros embryopteris ...	Paṇichchaikkuḷam
Paṇai (palmirah) ...	Borassus flabelliformis	Paṇaiyamurippu Paṇankámam Paṇaiṇinṛáṇ
Pával (a creeper) ...	—	Pávatkuḷam Pávatkáykuḷam
Pávaḍḍai ...	Pavetta indica ...	Pavaḍḍankuḷam
Pichchuvilátti ...	Capparis pedunculosa	Pichchuviláttikkuḷam
Pirampu ...	Calamus Roxburghii	Pirappankuḷam Pirappamadu Pirappuveḍḍuvaṇ
Puḷi ...	Tamarindus indica ...	Puḷiyankuḷam
Púmá ...	Flowering mango ...	Púmákkuḷam
Púvarasu ...	Thespesia populnea...	Púvarasankuḷam
Támarai ...	Nelumbium speciosum ...	Támaraikuḷam
Tampaṇai ...	Mischodon zeylanicus	Tampanaikuḷam
Tekil ...	Derris scandens	Tekilpaḍantaṇ Tekilankuḷam
Téntúkki (a shrub) ...	—	Téntúkki
Teṇṇai (cocoanut) ...	Cocos nucifera ...	Teṇṇiyaṇkuḷam
Tuvarai ...	Maba buxifolia	Tuvarankuḷam Tuvaraimóḍḍai
Tuḍári ...	Scutia indica ...	Tuḍárikkuḷam
Uyil ...	Albizzia amara ...	Uyilankuḷam
Vákai ...	Cassia marginata	Vákaikaḍḍinaólukuḷam Tuḍḍuvákaikuḷam

* Pálaippáni is a kind of jelly prepared from the fruit of the pálai tree.

Veḍukunári	Diospyros ovalifolia	Veḍukunárikkuḷam
Vél	Acacia	Vélánkuḷam
Vémpu	Azadirachta indica	Véppankuḷam
Vilá Vilátti	Feronia elephantum	Vilánkuḷam Viláttikkuḷam
Vammil	Sarcocephalus cordatus	Vammil
Vaṇṇi	Prosopis spicigera	Pokharvaṇṇi*
Viṇṇánku	Pterospermum suberifolium	Viṇṇánkanveḷi
Vírai	Hemicyclia sepiaria	Víraikallu Víratandamurippu

VII.—Animals.

Aṇai	elephant	Aṇaialam
Ámai	tortoise	Ámaiyan
Chippi	shell-fish	Chippikkuḷam
Karaḍi	bear	Karaḍippúval
Kokku	crane	Kokkávil Kokkiláy Kokkutoduváy Kokkumaḍu
Mán̥	deer	Máṇkuḷam
Námpaṇ	bull	Námpaṇkuḷam
Nari	jackal	Narikaḍittapúṇḍi
Náy	dog	Náyáṛu
Nettali	fish (Siṇ. *hálmẹssa*)	Nettali-áru
Puli	leopard	Pulipañchakallu
Vavvál	bat	Vavvál-áru

VIII.—Natural and Artificial Objects, &c.

Aruvi	a spring	Aruvi-áru
Káḍu	jungle	Káḍḍutaḍḍamalai
Kal	rock	Katkuḷam Katkiḍanku
Karaváḍḍu	dried fish	Karaváḍḍukéṇi
Kóḍáli	axe	Kóḍálikkallu
Kóḍḍai	fort	Kóḍḍaikéṇi
Maṇal	sand	Maṇatkuḷam
Paḍḍi	cattle-fold	Paḍḍikudiyiruppu
Pula	chena	Pulakuḍiyiruppu
Pul	grass	Putkuḷam
Púval	water-hole	Púval-áṛu
Súriyan	sun	Súriyan-áṛu

* It is doubtful whether here *vaṇṇi* means the tree, or is the same word that gives its name to the district. For suggested derivations of Vaṇṇi see R. A. S. Journal, Ceylon Branch, vol. XIII., p. 151.

Uppu	... salt	... Uppukiḍankuván̤
Úṭṭu	... a spring	... Úṭṭukkulam
Veḍḍai	... hunting	... Veḍḍai-aḍaippu

IX.—Names with meaning unknown or uncertain.

Aḷampil	... Possibly connected with *aḷam* = a salt pan
Ampámam	... Possibly a corruption of Ampakámam (Sin̥. *Ambagama* = Mango village)
Chálai	... —
Chilávattai	... "Chilá" may mean a stone, but it has been suggested that it may have something to do with Saḷápam, pearl-fishing (*cf.* Chilávaturai in the Mannár District), as there was a pearl fishery here in 1822, and therefore may have been others before that date. The village was known by its present name before 1822
Chiluppai	... —
Chiráḍḍi	... —
Chittaṇḍi	... Probably a proper name
Chivantá	... —
Eru(potána)	... Meaning of "Eru" unknown
Kachchilai(maḍu)	... According to the villagers this should be Kaichchilaimaḍu, from *Kai* "hand," and *chilai* "a bow," and thus means "pool where the bow (dropped from) the hand"
(Káḍḍu)chinka(paḍḍi)	... Meaning of "chinka" not known
Kalakalappán̤(kuḷam)	... —
Kaṇuk(kéṇi)	... Meaning of "kaṇu" unknown
Kayankapirayan(kuḷam)	—
Kuravil	... Meaning of "kura" unknown
Mallávi	... —
Man̤n̤a(kaṇḍal)	... "Man̤n̤a" is apparently a corruption, meaning unknown
Mayilera(kuḷam)	... A corruption. It may be from *mayil*, a peacock, or from the proper name *Mayilan̤*, or it may be the Sin̥halese name retained with a Tamil termination.* *Mayila* is the Sin̥halese name for *Bauhinia racemosa* (Tamil *átti*), and tanks called after it are not uncommon in the North-Central Province and elsewhere, *e.g.*, Mayilagaswẹwa, and in the Kurunẹ́gala District Mayilẹwa, which comes very near the name under discussion

* These hybrids are common in the North-Central and North-Western Provinces. Sometimes the first part of the word is Tamil and the affix Sin̥halese, as, *e.g.*, Vémpuwẹwa instead of Kohambawẹwa, Támarawẹwa instead of Nelumbẹ́wẹwa; sometimes it is the other way, as for instance Halmillakulama, Kohambankulama.

Muḷḷiyavaḷai ...	This name seems ancient. Is it Siṃhalese?
Ómantai ...	—
Parantaṉ ...	This name is also found in Punaryn
Parappukál ...	Parappu = expanse, kál = foot? Cf. Parappankaṇḍal in the Maṉṉar District
Páliy(áru) ...	Mr. Parker says Pálikkuḷam = Peliwapi of the *Maháwaṃsa*, hence Páliyáru
Puluvaichchinátikuḷam	A corruption
Púmantal ...	Possibly a corruption of Púmalantál, "place where the flower-bud opened"
Taṇḍuváṉ ...	—
Térán(kaṇḍal) ...	—
Tuḍḍuvákai ...	Meaning of "Tuḍḍu" unknown, possibly Siṃhalese; vákai may mean the tree (a kind of *Cassia*)
(Tuvarai)neri ...	Meaning of "neri" unknown
Uvaṭ(kuḷam) ...	Possibly from "uvar" = brackishness
Váveḍḍi or Vávaḍḍai ...	—
Yáppa(móḍḍai) ...	Query, has Yáppá anything to do with Yálppánam = Jaffna?

APPENDIX.

THE propensity for naming places after trees and plants prevails among the Siṃhalese of the North-Central and North-Western Provinces, and in fact generally throughout the Island.* Many of the Tamil names in the Vaṉṉi have their exact equivalents in the names of Siṃhalese villages in these Provinces. The Siṃhalese have a tendency to put the word *gas* or *gaha* (tree) after the name of the species, but a corresponding tendency as regards *maram* (a tree) is not found among the Tamils. The following list of equivalents might no doubt be extended:—

Ávarankuḷam ...	Ranóruwẹwa†
Alankuḷam ...	Nugagahawẹwa
Attimóḍḍai	Mayilwẹwa Mayilgaswẹwa

E.g., Ambagamuwa, Badulla, Bogahawantaláwa, Dambulla, Dimbula, Péráḍeniya.

† This I take to be from *raṇawara* and *wẹwa*.

Chálampaikkuḷam		Helambáwẹwa Helambagaswẹwa.
Chamalankuḷam		Halmillẹ́wa Hammillẹ́wa
Erukkalankuḷam	...	Warawẹwa
Ilantaikkuḷam	...	Ilandagaswẹwa
Iluppaikkuḷam	...	Migahawẹwa
Irampaikkuḷam	...	Rambéwẹwa
Kaḷḷik(káḍu)	...	Daluk(golla)
Kánchúrai(móḍḍai)	...	Kadurugas(kada)
Karampaikkuḷam	...	Karambẹ́wa
Karunkálikkuḷam	...	Karuwalagaswẹwa
Kúlánkuḷam	...	Kónwẹwa
Kumiḷóḍai	...	Dematawẹwa
Makilankuḷam	...	Múnamalagahawẹwa
Marutankuḷam	...	Kumbukwẹwa
Naruvili(áru)	...	Lolugas(wẹwa)
Nellikkulam	...	Nilliwẹwa
Nochchikkuḷam	...	Nekawẹwa
Pálaimóḍḍai	...	Palugaswẹwa
Paṇichchaikkulam	...	Timbiriwẹwa
Puḷiyankuḷam		Siyambalẹ́wa Siyambalagaswẹwa
Tampaṇaikkuḷam	...	Tammannẹ́wa*
Támaraikkuḷam		Nelumbẹ́wa Tambaráwila
Vélánkuḷam	...	Andarawẹwa
Véppankuḷam	...	Kohambagaswẹwa
Vilánkuḷam	...	Diwulwẹwa
Víránkuḷam	...	Wírawẹwa

For the following trees, &c., the same names are used in Siṇhalese and Tamil, and as they are none of them given in Winslow's Tamil Dictionary, I imagine that their origin is Siṇhalese :—

	Siṇhalese.	Tamil.
Chaetocarpus Castanocarpus	... heḍawaka	... chaḍavakku†
Stephegyne parviflora	heḷamba	... cháḷampai
Careya arborea	... kahata	kasaddai kayaddai

* Hence also Tammana-nuwara, Tambapanai, and ultimately (it is said) Taprobane. The tree *Mischodon zeylanicus* is peculiar to Ceylon, so that it is fitting that it should give the Island one of the names by which the latter was known to the Ancients.

† This name is also *used* apparently for *Walsura pissidia.*

	Sinhalese.	Tamil.
Carissa spinarum	... bakaram	... karampai
Strobilanthes	... nelu	... nelu
Mesua ferrea	... ná	... náka
Nymphaea Lotus	... ólu	... ólu
Cyperus pennatus	... ramba	... irampai
Mischodon zeylanicus	tammana	... tampanai
Persea semecarpifolia	wẹwarani	... yávaranai

The following names occur both in Sinhalese and Tamil, and are given in the dictionaries of both languages. I am unable to say to which language they belonged originally:—

	Sinhalese.	Tamil.
Anthocephalus cadamba (Miq.)	... kadamba	... kadampu
Berrya Ammonilla (Roxb.)	... halmilla	chamandalai chavandalai chamalai
Oldenlandia umbellata (L.)	... sáyan sáya	... cháya
Zizyphus jujuba (Lam.)	ilanda	... ilantai
Moringa pterygosperma (Gaertn.)	... murunga	... murunkai
Phyllanthus emblica (L.)	... nelli	... nelli
(Moss)	... pási	... pási
Pavetta indica (L.)	... pawatta	... pávaddai
Hemicyclia sepiaria (W. & A.)	... wírá	... vírai

It is interesting to note that some of the Sinhalese and Tamil names of plants have been adopted, of course in a Latin form, as the scientific names of the genera and species to which they have been assigned. Thus we have :—

Names of Genera.

Alangium (Thw.)	... alinchil, T.
Adhatoda (Nees.)	... ádatódai, T.
Basella (Linn.)	... pasalai, T.
Canthium (Roxb.)	... kanti, T.
Anoda (Cav.)	... anódá, T.
Doona (Thw.)	... dún, S.
Kokoona (Thw.)	... kokun, S.

Manihot (Pohl.) ...	maññokka, S.*
Moringa (Gaertn.) ...	murungá, S. murunkai, T.
Naravelia (DC.) ...	narawela
Nelumbium (Willd.) ...	nelun, S.
Pavetta (Linn.) ...	páwaṭṭa, S. pávaḍḍai, T.
Pongamia (Vent.) ...	punku, T.
Tarenna (Gaertn.) ...	tarana, S.

Names of Species.

(Alpinia) Allughas (Rox.) ...	alugas, S.
(Allophylus) Cobbe (Bl.) ...	kobbé, S.
(Anthoceppalus) Cadamba (Mig.)	kadamba, S.
(Odina) Wodier (Roxb.) ...	oti, T.
(Euphorbia) Tirucalli (L.) ...	kaḷḷi, T.

The following names of genera are said to be derived from Tamil, but I have been unable to identify them in Winslow :—

Modecca	Toddalia
Sonerila†	Walsura

6. Mr. HARWARD next read :—

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* I am not certain whether this name is Sinhalese, or came with the plant when it was introduced from Mauritius by Governor Van der Graaf. Oliver, in his *Indian Botany*, talks of "cassava-meal" or "mandiocca" (p. 280).

† It has been suggested that this is the Tamil for "I do not know," in reply to the question "What is the name of this plant?" but I fear this is only *ben trovato*.

RELAND ON MALAY, SIṆHALESE, AND TAMIL.

By J. P. Lewis, C.C.S.

[Adrian Reland, a learned Orientalist, was born July 17, 1676, at Rijp, a hamlet in North Holland, his father being Minister in the place. After Adrian's birth the father removed to Amsterdam, and in that city the education of the youth commenced. At the early age of eleven he had gone through the usual classical course. Under the guidance of Surenhusius, the next three years were devoted to the Hebrew, Chaldee, Syriac, and Arabic languages. He then entered the University of Utrecht, and after a three-years' course was admitted to the degree of Doctor in Philosophy. His University studies were commenced under Graevius and Leusden, and his divinity course was begun under Wetsius. He next removed to Leyden, and soon after became tutor to the son of the Earl of Portland, King William's favourite. In 1699 he was chosen Professor of Philosophy at Hardenwyk; but he quitted this situation in a short time, as on the recommendation of King William he was appointed Professor of Oriental Languages and Ecclesiastical Antiquities at Leyden. He held this situation seventeen years, and died in his forty-second year, of smallpox, on February 5, 1718. The great erudition and sound mind of Reland are conspicuous in all his works. The principal of these are :—"De Religione Mohammedica" in 1715, a useful book for the time ; "Dissertationes Miscellaneæ" in 1716,*

* This I think is a mistake. I have before me the third and last volume of this work, and it was published in 1708 at Utrecht. The title page is :—

Hadriani Relandi
Dissertationum
Miscellanearum
Pars Tertia
Et Ultima
Trajecti ad Rhenum.

En Officina Gulielmi Broedelet Bibliopolæ, MDCCVIII.

an able and interesting collection ; "Analecta Rabbinnica" in "1702"; "Antiquitates Sacræ" in 1708, a useful compendium or text book ; "Dissertationes Quinque De Nummis Veterum Hebraeorium"; and "De Spoliis Templi." His principal work—his enduring monument—is his "Palestina ex Monumentis Veteribus Illustrata." Recent travel has added greatly to our knowledge of the Holy Land, but Reland's work remains a study for all writers in sacred geography. Peter Reland, his brother, compiled a good and valuable "Fasti Consulares," printed after his death in 1715 (Imperial Dictionary of Universal Biography).]

The XIth chapter of Part III. of the "Dissertationes Miscellaneæ" is styled "De Linguis Insularum Quarundam Orientalium," and treats of Malay, Sinhalese, Malabar, Javanese (which he says is now mixed with Malay), Japanese, Siamese, Annamese, the languages of the Solomon Islands, of the Cocos Islands, of New Guinea, of some islands called "Mosis" and "Moo," and of Madagascar (noting its connection with Malay).

The following is a translation from the original Latin of sections 1 to 8 of this chapter (pp. 57–91) :—

I.—*On the Malay Language used in several Oriental Islands.*

The Malay language is so extensively used through the islands of the East, that it is difficult to treat of the languages of these islands without making some preliminary remarks concerning the idiom of the Malays. This is the more necessary on account of the scarcity of works which help towards a knowledge of that language. On this account I hope that I may not only obtain the praise of such as desire to acquire that knowledge, but to effect a work which will be pleasing to such as wish to compare other languages with the Malay, or to read what I have written about the languages of some of the islands of the East, if I preface it with a vocabulary of some of the more common words of this language. This I have taken from the larger manuscript

Malay-Dutch Lexicon compiled at the time at Batavia in Java by M. Leidekker, Minister of the Divine Word, which exhibits more accurately the correct transliteration and meaning of the words than do the works of those authors who have learnt these solely from the pronunciation of the people and not from written texts. The Malay language takes its name from the Malay country, Tana Malaion, the chief town of which is Malacca, which in turn derives its name from the tree malaca or *myrobalanus*, whence others are accustomed to call this language Malaccic.

[Here follows a vocabulary of Malay words.* Among these the only familiar words to us in Ceylon are :—

Behasa	...	language
Behagi	...	a portion
Boemi	...	the earth
Moeka	...	the face
Nagara	...	metropolis
Partama	...	first
Gaza	...	elephant
Oerang	...	an animal
Toehan	...	master, lord, which I suppose is the "Tuan" that all Malays expect to be addressed by
Roetan	...	which Reland says "is called by us rotting"
Razja	...	king
Kapala	...	head which is like the Greek kephalé, as Reland notes
Manusja	...	man
Pagar	...	a rampart, palisade, "whence our *een pagger*"
Praho	...	a ship, "whence our people have manufactured *een praauw*"

Reland derives "Bengala" from "Penggalan"= emporium.]

II.—*How it is proposed to treat of the remaining Languages.*

Having said this much concerning the Malay language, which is common to many Eastern islands, I now turn to others. It is by no means my intention to give in this place complete grammars and lexicons of those languages of which I shall treat, but merely to give the reader some specimens of those characters which these people make use of when

* In the Javanese vocabulary he gives campong, *villa*, *pagus*, *trædium*.

they write, so that if he happens to meet with them in letters or manuscript treatises he may be able to distinguish them ; as well as of the more common words, from which he will be able to form a judgment as to the points of agreement between those languages and others, and concerning the origin of those peoples themselves, which are frequently detected from the affinity of their languages with those of others.

Nor does the curiosity of most people as a rule extend further than this. Having no idea of themselves ever visiting these islands, they take little trouble to make themselves acquainted with the languages of their inhabitants or to study their literature, and so are not much concerned about the grammars or lexicons of these languages.

I do not, however, condemn them for this ; on the contrary, I consider that they spend their time well if by reading books written in their own or some familiar tongue they imbibe ideas useful to themselves or to others. Nevertheless, I do not think it can be unpleasing to them to have some knowledge of the characters in which documents which from time to time come into their hands are written, or of such words as may help by comparison of them with others, in tracing back the origin of these peoples to neighbouring peoples, or in explaining many names of Eastern cities and rivers which are incorrectly given in maps because they were imperfectly understood by the compilers, and have thus been the cause of disputes which would be received with much laughter if they ever came to the ears of the Asiatic races.

Neither is this alien to the functions which I discharge in this Academy,* while it tends to a richer knowledge of the Oriental languages, which are mutually connected together by so close a bond of relationship, that it may be said with some show of reason that for a perfect, and in all ways absolute, knowledge of one Oriental language is required not merely an acquaintance with one of them, but with more than one, in fact, with all of them as far as possible.

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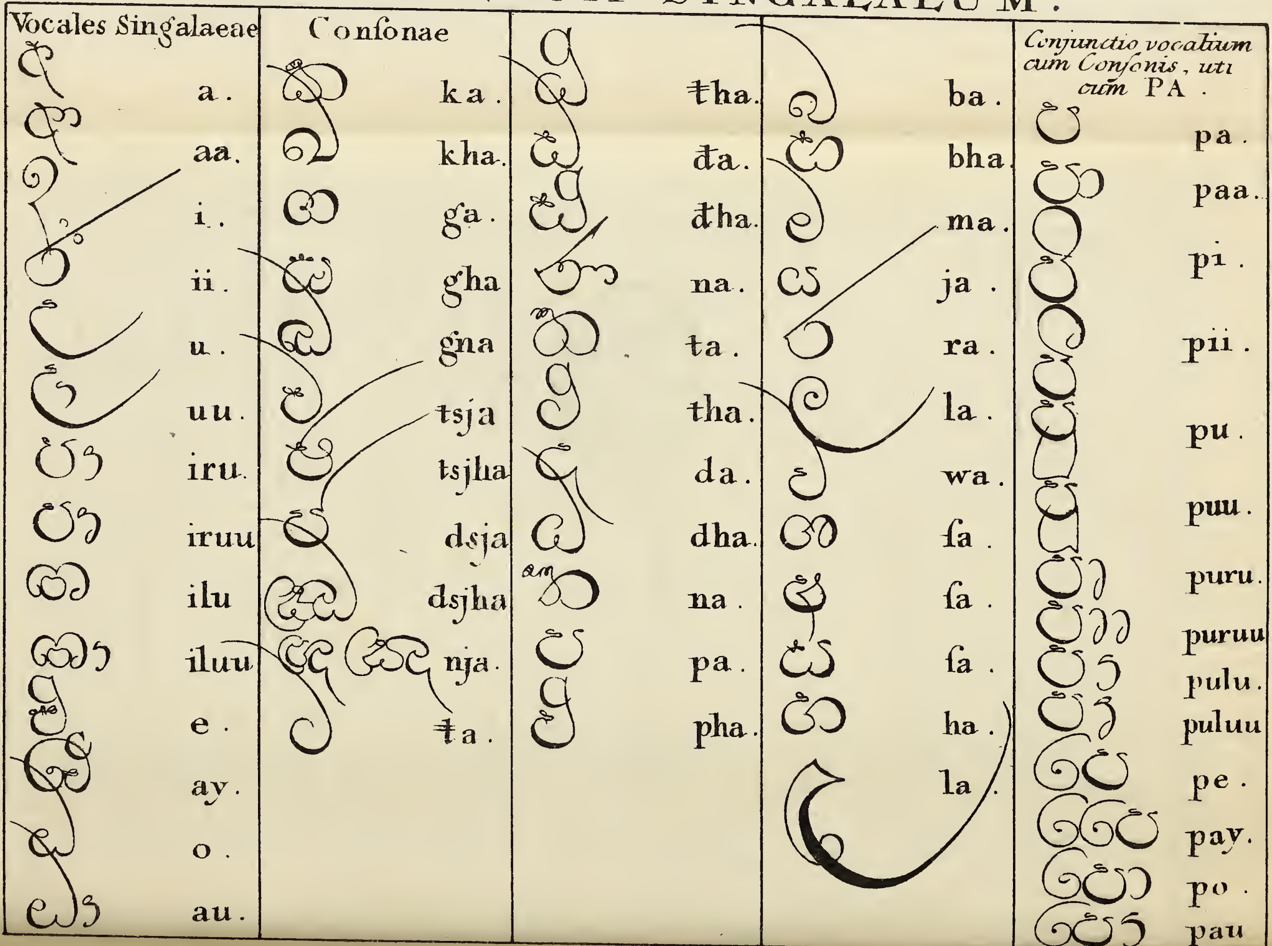
* "This Academy," *i.e.*, the University of Leyden.

BRITISH MUSEUM
NATURAL HISTORY.

Alphabetum Singalaeum.



III.—*Of the Singalese Language.*

Of the Asiatic islands of which I shall treat, the one nearest to us is that which is called "Selan" by its inhabitants and by its neighbours, and generally "Ceylon" by us. The language itself is called "Singalese," because the people name themselves "Singalae," *i.e.*, lions. The writing which they use is widely different from the others which I have been describing, and imitates the manner of the Europeans, and of their nearest neighbours, the Malabars, the lines running from the left to the right. The letters are forty-eight in number, of which five are short vowels, A I U (or the Greek *ου*, for here U ought to be so pronounced) E O, and five long vowels AA, II, UU, AY, AU. To these vowels must also be added four others expressed by IRU, IRUU, ILU, and ILUU, arranged by the Singalese in their alphabet intermediate between the other vowels. Some (scholars), however, express these four sounds by IRIË, IRIE, ILİË, ILIE, as for instance the Rev. J. Cronenburg,* himself educated in Ceylon, in his Singalese alphabet which, with a Singalese vocabulary, he published some years ago on my account, and he noted with reference to these letters that their power could not be exactly expressed.

The table opposite† shows the forms both of the vowels

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* Valentyn (vol. I., pp. 415, 416) mentions a Conradus Cronenburg, who was a *predikant* in Ceylon from 1692 to 1700.—D. W. F.

See also "An account of the Dutch Church in Ceylon" in Journal of the R.A.S., C.B., for 1848, p. 45, where a Rev. Mr. Cronenberg is mentioned as having returned to Holland in 1700.

† In this table the author represents the dentals ත, ථ, ද, and ධ by ta, tha, da, and dha, and the linguals ට, ඨ, ඩ, and ඪ by these letters, with the addition of a line across the upper part of the consonant, or in other words, he uses an intersecting line above instead of a dot below to distinguish the linguals from the dentals. Strange to say *e* long and *o* long and the "bleating" vowels ẹ and ẹ́ are omitted altogether, so that only fourteen vowel sounds are given instead of eighteen, the recognized number at the present day. The number of consonants, however, is correct, thirty-four. The half nasals ඥං, &c., and the guttural ඥඃ are also omitted. This alphabet agrees with that given by Ruëll, who also states that there are forty-eight letters in Sin̥halese, fourteen of which are vowels and thirty-four consonants, the long *e* and long *o* being omitted.

and consonants and their pronunciation. The eleventh and three following consonants* are expressed by T and D, but intersected by two lines† to distinguish them from the 16th, 17th, 18th, and 19th letters,‡ to pronounce which correctly the tongue must be moved to the palate.

I shall add nothing about the declensions of the nouns, except that the cases are distinguished by certain letters added to their terminations, thus :—

Appa	Appataa	Appee
Appagee	Appawaa	Appaagen

and so in the plural—

Appaawaaru	Appaawarunda	Appaawarunee
Appaawarunnee	Appaawarunwa	Appaawarunnen§

As for conjugations, of which they have four, they give more difficulty, since the word itself does not remain unchanged as among the Malays . . . .‖ but in addition to the prefixing of pronouns the word is changed in its last syllables: thus *Kianjai*, "I shall say"; *Kijandoeoenu*, "you will say"; *Kíanjanu*, "we shall say"; *Kieandojoelaanu*, "you or they will say."

Those who care about these letters will see all these things set forth with the greatest accuracy in the Singalese grammar shortly to be published for the public of Amsterdam, and compiled for the use of our Colonies in the Island of Ceylon.¶

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* *I.e.*, the linguals.

† This is a mistake. If the plate is closely examined it will be seen that only one line is really used. The other line is the cross of the *t*, and is not shown in the *d*, which has only one line in each case, while the *t* has two. Ruëll adopts the same.

‡ *I.e.*, the dentals.

§ The long vowels both of Siṇhalese and Tamil are represented by doubling the letter, thus *á* is represented by *aa*, *ó* by *oo*, &c. Ruëll does the same. No doubt this accounts for such names as Ilangakón being spelt Ilangkoon, Maṇṇár by Manaar. Reland here uses *ee* for the long *e*, which he omits in the alphabet.

‖ Here follow some examples from Malay.

¶ This no doubt refers to Ruëll's "Grammar of the Siṇhalese Language," which was published at Amsterdam in the same year that the "Dissertationes" came out. Johannes Ruëll was Rector of the Siṇhalese Seminary at Colombo.

IV.—*Vocabulary of Singalese Words.*

But that you may have some Singalese words too, I subjoin a small vocabulary :—

Table of Singalese Words.

Singa	lion
Dewijoo	God
Manuspajaa ...	man (homo). Minihaa is also used
Pirimijaa ...	man (vir.)
Istrii	woman
Appa	father
Aswajaa	horse
Nuwara	city, hence Oudanour, the high town ; Tattanour, the low town ; and many names which this word helps to explain
Ahasa	sky
Ira	sun
Handa	moon
Ratha	earth, field
Kadhuwaa ...	sword
Kaludewaa ...	ass
Radsjurowaa ...	king (Razja also used)
Aadmaja ...	soul
Sangiippuwa ...	honour
Wala	valley. Hence from the word "Ponahoy" is composed the word "Walaponahoy," which is the name of a district situated in the middle of the island, so called from fifty hollows or valleys
Rahasa	a secret
Pallije	school
Oegoera	drop
Mama	I
Api	we
Umba	thou
Umbalaa... ...	ye
Undoeoe... ...	he
Undoeoelaa ...	they
Mee	this
Kawda	who ? Ee, he
Koi	which ?
Aree	that (iste)
Jamkenek ...	any one
Koikenecwat ...	whosoever

[It is to be observed that the persons are expressed in two or three different ways, in order of the importance of the personages addressed. Thus, *too* and *uu* signify the person (spoken of) when the talk is of slaves or persons of low condition. *Umba*, thou, and *Undoeoe*, he, are fitting when used by the elder addressing the younger, a father a son; and *Tamunwahansa*, thou, and *Ohuwahansa*, he, are used by the younger in addressing or speaking of an older person. So also in the Malay language, when I address persons of the same dignity as myself I say *Beta*, when I speak to persons of lower rank *Ako*, when I speak of myself in the presence of the king I say *Patek* or *Hamba*, which denotes a servant, or *thar Manusiya*.* I speak of myself as "the keeper of the king's dog." In the same way *thou* and *he* are expressed in different ways.]

Wahunnaw	...	it is raining
Mama karanja	...	I write.† *Mama* is the pronoun I (see above)
Mama lijanja	...	I make (see note on preceding)
Mama janjaji	...	I go
Mama injaji	...	I sit
Mama adahaganjaa	...	I believe
Mama kijanjai	..	I speak
Mama bandinjai	...	I bind
Mama woedenjai	...	I fall
Mama moerunkanja	...	I am killed
Mama enjai	...	I come
Mama aam	...	I have come
Mama issara-aam	...	I shall have come
Mama em	...	I will come (future)
Too wara	...	come thou
Uu aawawee	...	let him come (veniat ille)
Cola	...	leaf, hence the tree Colambo, and the city commonly called Columbo ‡

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* In Malay characters.

† The author has transposed the meanings of this and the next word. This should be "I write."

‡ This is incorrect, of course. The derivation usually accepted now-a-days is from *Kolamba*, a sea port, but this does not explain how the villages of Kolambagama in the Tissawa Kóralé of the Dewamada Hatpattu of the Kurunẹgala District, and of Kolumbugama in the Mẹda Pattuwa of the Nawadun Kóralé of Ratnapura District, neither of which is near the sea, obtained their names. Sirr says: "Tradition declares that Calamba

Conde	...	mountains, hence the royal city situated in the hills is called Candi, which is shown in the annexed map of this island
Ouda	...	high
Corunda	...	cinnamon
Gauha	...	tree
Weija*	...	river
Ponahoy	...	fifty
Tun	...	three
Angul	...	finger
Vehar	...	a temple of the chief god Buddoe, whom Clement of Alexandria has noted (Strom., lib. I., p. 223) that the Indians worship
Dewal	...	a temple distinct from the temples called *Vehar* and by some called *Cowil* in Malabar. See Knox's Description of Ceylon, Part IV., chapter 3, and Baldaeus' Descriptio Orae Malabaricae, p. 153

V.—*Similar Words in Singalese and Malay.*

I have discovered in this Vocabulary some words which are common to this and to the Malay language, as *Singa*, lion, whence the name itself of the Singalese, which is *Singa*, lion, with which agrees the Brahmin (Brachmanum) *Seng*, which means the same; *Manuspajaa*, man, in Malay *Manuschja*, man, whence *gambála anging raja*,† a place inhabited by men; *Kaludewaa*, ass, Malay *Kalidi;* but since that sound comes from a Malabar origin, and many other Singalese word-sounds also spring from the Malabars, who are near neighbours of the Singalese, it is rather to be

(*sic*) derived its name from a grove of mango trees, called also Colamba in Sinhalese [properly Kolombiya—J.P.L.]; but in one of the most ancient native works extant we read that Calamba signifies a sea port and a fortified place.........it is quite certain that the Portuguese conquerors corrupted or changed the name from Calamba to Colombo in honour of their celebrated navigator Columbus" (p. 41).

* For *oya*. Knox gives *weya*.

† Given in Malay characters.

assigned to that tongue, *Razja*, king, Malay *Razja; Istrii*, wife, Malay *Isterii*,* the same.

Some words agree with the Persian, as *Aswajaa*, horse, *Asp; Rahasa*, a secret, *Raz* = secret in the Chaldee tongue; *Bandinjai*, I bind, *Band; Dewijan*, God, Persian *Div*, a deity.*

VI.—*Of the Malabar Language spoken in Ceylon.*

But I conceive that before I leave this island I must say something of the Malabar language. For a great part of this island is inhabited by the Malabars, which part is commonly called after the name of the Prince who rules over them (*Coilat Wanea*), and the extent of which can be seen in the annexed map.† These are not subject to the Singalese King nor to us, who possess nearly all the country along the sea-borde of this island, but to their own Prince. Besides, the greater part of the inhabitants of the maritime districts use the Malabar tongue; so that from the town of Negombo to near about Dondere the use of the Singalese language prevails, but in the district of Jaffnapatam and in the remaining districts situated along the shore which are nearer to the continent the Malabar tongue is spoken.

By this means Malabar names have been given to certain places; as for instance to the island of Manaar, from *Man* "sand," and *aar* "river" (as the most learned Baldaeus has observed in his *Description of the Island of Ceylon*, p. 150);‡ *Caredive* from *Dive*, an island, whence the name of this island *Selan Div* and *Serendib*, and as *Nindundiva*, long island. So also many names of places which end in *ture*, which means harbour in Malabar, as *Ourature*, *Paretiture*, *Colomboture*, *Corengoture*, *Caleture;* to which add those that end in *Patam* or *Patnam*, which denotes city, emporium, in Malabar, as *Jaffnapatam*.

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* These words are of course from the Sanskrit.

† This is a copy on the same scale of the map published in Knox's book.

‡ I suppose Baldaeus is responsible for fathering this error, which still has vitality, as for instance in Mr. Boake's *Monograph on Mannár*, p. 1. See *Ceylon Literary Register*, IV., pp. 303, 322, 359.

VII.—*On the Malabar Characters.*

Moreover, the Malabar language, which is written from left to right in our manner, has fourteen vowels.* These are used, just as among the Singalese, only at the beginning of the words, for at the end and in the middle other letters which take the place of vowels are joined to the consonants, as will be clearly seen from the Malabar alphabet which we have added in copper plate. The consonants are eighteen in number, and if one compares their shape with the Singalese character he will see that they agree in many ways, but that the former rather follow a square form such as is found in the Hebrew characters of the Sacred Codex, and that the latter are really round and drawn out into elegant and somewhat artificial forms. The names of the vowels as well as of the consonants are expressed in nearly the same method by the Malabars as by the Singalese, since both races add to the sound of the letters a similar termination. Thus, the Singalese call the vowel a, *ajenoe;* i, *ijenoe;* o, *ojenoe;* and to the consonants they add *aino*, saying when they wish to indicate the first consonant k, *kaino;* so g, *gaino;* ng, *ngaino*, and so on. The Malabars form the names of the vowels by adding the termination *na* (not *jenoe* as the Singalese do), calling the first vowel a, *ana;* i, *ina;* o, *ona*. To the consonants they add *ana*, saying *kana*, *nghana*, *chana*. Whence the affinity of the two languages makes itself manifest in this respect, for in other respects there is a great difference, not only in the sound, but in the declensions and conjugations. If any one wishes to pursue the subject further let him not merely have recourse to the works which Caspar d'Aguilar has put forth concerning this language,† which are seldom met with, but let him

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* This is two more than Pope gives, one being *ai*, which he gives twice over, *i. e.*, for each character by which it is represented, and the other *aytham* ஃ, which Pope gives as confined to poetry. Reland transliterates it by *ac*.

† These works are not mentioned in the list of Tamil grammars given in the introduction to Pope's Tamil Handbook.

consult Baldaeus' *Description of the Malabar Coast*, which comprises the rudiments of the language, and an immense work in twelve volumes compiled by that illustrious man, the late Henry Hadrian van Reede, a member of the Order of Knighthood of this State. The title of this book is *Hortus Malabaricus*, and in it the names of trees and herbs are expressed, not only in Arabic and Brahmin or Sanscrit characters, but also in Malabar. Here any one can exercise himself not only in the reading of the Malabar characters, but he can also pick out the proper name of plants and some other names which are explained in the description, such as—

Nir, water	*Kal*, stone
Mara, tree	*Malan*, mountain
Pou, flower	*Ponna*, gold
Kelengou, root	*Valli*, ivy
Para, branch	*Veluta* and *ven*, white
Nella, good	*Schovanna*, red
Vara, bad	*Inschi*, hot, burning
Welli, great	*Katu*, a wood
Cit, small	*Naja*, serpent

and more which help in the composition of the names given to the plants.

VIII.—*Of the difference between the Malay and Malabar Languages.*

What we have noted concerning the Malabar language sufficiently shows that it is not one with the Malay language of which I have treated in section I.

Neither the form of the letters nor the sounds, nor their significations agree, nor are they spoken in the same places. In fact there is nothing calculated to persuade any one that the Malabar and Malay tongues are one and the same, unless it be a certain similarity between the names Malabar and Malay. Nevertheless they are distinct regions, Malabar in the Indian peninsula on this side of the Ganges, and Malais or the Malacca country in the Indian peninsula beyond the Ganges, which, in the most accurate map of the kingdom of Siam and of the neighbouring countries lately published by the

Jesuit Mathematicians of the King of France who were sent there, is called Malaie or Malaios. But because Malabar is also called by some the *Male* country, some have thought from that that the name Malay was derived from it. So Cosmas Indicopleustes, who lived in the sixth century, and whose works have been edited by that most learned man to whom literature owes so much, Bernard de Montfaucon, calls it "the place that is called *Male*, where the pepper grows." The author also, who is known by the name of "the Nubian Geographer,"* seems to call the same region *Meli* or *Mali* (Part VII., chap. II.), although he describes it as an island situated in the sea and distant three miles from the city of Sandan (for if he had merely spoken of it as an island this might, according to the usage of the Arabic language, be understood as referring to a peninsula such as is the Malabar country), as those persons are often mistaken in their description of remote places. "The island of Melai is that in which pepper grows, which has its origin nowhere else than here and in Candana and Zjarebtan." And the Malabar country is that which is chiefly celebrated on account of the production of pepper, and it was therefore commonly called by the Arabs "the pepper country."

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* This is the Arabian Geographer Edrisi, or Idrisi, who is thus referred to by Tennent (3rd edition, vol. I., p. 597):—"Of the Arabian authors of the middle ages the one who dwells most largely on Ceylon is Edrisi, born of a family who ruled over Malaya after the fall of the Khalifs of Cordova. He was a *protégé* of the Sicilian King Roger the Norman, at whose desire he compiled his Geography, A.D. 1154," which Tennent describes as "a Compendium of Geographical knowledge as it existed in his time" (*loc. cit.*, p. 448). Reland calls him "the Nubian Geographer" from the title of his book, or at least of the Latin edition of it.

I am indebted to Mr. D. W. Ferguson for the following transcript of the title from the British Museum Library Catalogue :—

"*Geographia Nubiensis, id est accoratissima totius orbis in septem climata divisi descriptio, continens præsertim exactam universæ Asiæ, et Africæ ......explicationem.* [An abridgment of Al Idrisis Nuzhat Al Mushtak.] *Recens en Arabico in Latinum versa a Gabriell Sionita ...... et Joanne Hessonita (De nonnullis Orientalium urbibus, necnon indigenarum religione ac moribus tractatus ...... a Gabr. Sionita ...... ac Joanne Hessonita, etc.).* 2, pt. H. Blagaart : Parisiis, 1619.

"The translation used by Tennent was a French one, by Jaubert."

This brings to one's mind also the city of *Melai* on the island Alcomr, one of the Maldives, which is known to us as Male. It is in this way that a confusion of Malabar with Malay has arisen, although they are different peoples and languages. For not even does that most accomplished Oriental scholar B. Herbelotus, in his *Bibliotheca Orientalis*, distinguish them, writing thus: "*Malai.*—Oriental geogra-"phers understand by this name that part of India commonly "called by us the Malabar country. Nevertheless the name "Malabar is sometimes found in their books as if you should "say the Malay country. We also at the present day call the "inhabitants of this country the Malay, and their tongue "the Malay tongue (*les Malais et leur langue la langue* "*Malaique*)." Here that most learned man was mistaken. The language of the Malabar country is called Malabar, and the language of the kingdom of Malacca is called Malay; the two languages are quite different.

Mr. C. FERNANDO remarked that the writer of the Paper read (Reland) did not seem to display that Oriental research which might be expected from a Doctor of Philosophy. His treatment of Sinhalese was excelled even by Knox. He had occasion to speak to a Malay gentleman on the subject, who assured him that he was unable to recognize some of the words represented in the work as Malay. He did not deem Reland's efforts valuable nor important from a philological point of view.

7. The following Paper was read by the author:—

NOTE ON THE FORTIFICATIONS OF YAPAHUWA.

By J. Harward.

The ruins of Yápahuwa have been described with some fulness in a Paper in *Once a Week* (August, 1864); in a Sessional Paper (LI., 1886) by Mr. A. E. Williams, and more recently in a Paper by Mr. F. H. Modder, published in this Society's Journal (No. 44, 1893). These descriptions, while they do ample justice to the remains of the *Máligáwa*, give no adequate idea of the outline of the city itself and its fortifications.

I contribute this brief note on the subject in the hope that it may lead to the Archæological Commissioner some day making an accurate examination of an interesting site.

Yápahuwa, though not very extensive, is the best specimen that I have seen of a Siņhalese fortified city. The rock of Yápahuwa is a huge isolated boulder of elliptical shape about 300 ft. high. Its sides are mostly precipitous, but it can be ascended on its south-east face. At this point, on a large ledge, about 106 ft. above the plain, stands the *Máligáwa*, whose window is so familiar an object in the Colombo Museum, and whose imposing staircase and doorway have been fully described in the Papers before referred to.

On the level ground at the foot of the south and south-east faces of the rock are two walls in the shape of concentric semicircles: the inner one is a stone wall with a diameter of about 200 yards, the outer one a steep earth-work faced with brick, whose diameter is about 450 yards. The steps of the *Máligáwa* seem to stand exactly at the middle point of the diameter on which those semicircles are described. These two walls are now overgrown with jungle, but their course can be seen clearly by any one on the steps of the *Máligáwa*.

The inner wall has been a good deal dismantled, and many of the stones removed. Thick scrub renders it impossible to walk all round it; but I examined it at several points, and was assured by the villagers that it was built of stone all the way round. This wall may have been about 8 or 10 ft. high, and was sufficiently thick to form a substantial fortification. The ground enclosed by this wall must have formed the precincts of the royal palace and the temples attached to it.

The modern paṇsala is on the level ground within this inner wall, but its *piḷima-gé* is a cave in the face of the rock between the two walls.

The outer wall, which is still known by the villagers as the *koṭu-bẹmma*, is about 120 yards from the inner one, and the inhabitants of the city doubtless lived in the space between the two, which is now partly occupied by some small pâddy fields and partly overgrown with scrub. The wall was a steep earthwork 15 ft. high, faced with bricks; the bricks are large and well made; on the outside of it is a moat about 15 yards wide, in a fair state of preservation.

Previous writers have referred to this fortification as a bund; this is misleading. Its construction has nothing to do with purposes of irrigation. The small paddy fields inside it slope down towards it, and are irrigated by two diminutive tanks near the inner wall. There is no trace of paddy fields on the outside of it. There can be no doubt that the outer wall and moat are the works referred to in the *Maháwaṇsa*:*

> Afterwards he (Wijaya Báhu) enclosed that city (Subha Pabbata) also with a high wall and moat.

The wall is overgrown with jungle, but it is still possible to walk all round the moat, except for a short distance near the rock at the eastern side.

The entrance to the city was by a fine flight of stone steps leading over the earthwork, at a point in the middle of

* LXXXVIII., 77 (English translation, p. 306).

the semicircle which seems to be exactly opposite the steps of the *Máligáwa*, the upper gateway of which can be seen from the top of these steps. This is the first flight of steps described by Mr. Modder in his Paper;* his second and third flights are on the rock itself. But there must have been also a corresponding entrance at the middle point of the inner semicircular wall, and I believe that I found its position; but thorns and red ants rendered a careful inspection of it impossible.

I believe that all the land within the fortifications is temple property. The village of Yápahuwa lies just outside the fortifications at the eastern corner. From it there is a jungle track southwards, which, according to the villagers, leads direct to Kurunégala: it is probably the old means of communication between the two cities.

8. A vote of thanks was accorded to the writers of the Papers read, on a motion proposed by the Rev. F. H. de Winton and seconded by Mr. G. Joseph.

9. A vote of thanks to the Chair concluded the Proceedings.

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* C. A. S. Journal, No. 44, p. 106.

COUNCIL MEETING.

Colombo Museum, December 3, 1896.

Present:

Mr. S. Green, Vice-President, in the Chair.

Mr. C. M. Fernando. | Mr. F. H. Price.

Mr. P. Freüdenberg.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Business.

1. Read and confirmed Minutes of Council Meeting held on Wednesday, October 28, 1896.

2. Laid on the table a letter from Mr. A. Haly, regarding a Paper that he wishes to have read at a General Meeting of the Society.

Resolved,—That Mr. Haly be informed that the programme for the next Meeting is full, and that he be asked to kindly forward his Paper to be submitted to the Council, to be dealt with in the ordinary course.

3. Laid on the table Mr. Haly's reply regarding the letter from the British Association on Zoological Bibliography, referred to him for his advice.

Resolved,—That the British Association be informed that this Society will, as far as possible, comply with the suggestion made by the Association as regards Zoological Bibliography and Publication.

4. Laid on the table the Journals of the Anthropological Society of Australasia, forwarded with a view to exchange.

Resolved,—That the Anthropological Society of Australasia be thanked for forwarding the Journals, but be informed that, as this Society receives the Journals of other Societies in Australia, the Council is not in favour of adding another name to the list.

5. Discussed the question of the next General Meeting.

The Secretaries explained that Mr. H. C. P. Bell's "Interim Report on the operations of the Archæological Survey at Sígiriya, 1896," had been fixed for reading on December 10, and that H. E. the Governor had replied through the Colonial Office that he would answer the invitation of the Council to preside after the Report reached the Government.

Resolved,—That the Secretaries do fix another suitable date as soon as a further communication has been received from H. E. the Governor.

GENERAL MEETING.

Colombo Museum, January 9, 1897.

Present:

The Lord Bishop of Colombo, President, in the Chair.

Mr. H. Bois.
Mr. J. B. Cull.
Mr. J. Ferguson.
Mr. C. M. Fernando.
Mr. F. Lewis.

Mr. J. Harward and Mr. G. A. Joseph, Honorary Secretaries.

Visitors: ten gentlemen.

Business.

1. Read and confirmed Minutes of General Meeting held on November 14, 1896.

2. The Chairman then called on Mr. Harward to read Mr. Bell's Report on Sígiriya, which the Government had placed at the disposal of the Society.*

Mr. Harward, before reading Mr. Bell's Paper, made a few introductory remarks on the Rock, which has of late years excited so much interest.

The present Report, he said, was a continuation of that of last year, prepared by the Archæological Commissioner on this famous site. The stronghold of *Sígiri-gala* was first used by Kasyapa I. in order to escape punishment for patricide; and while there the exile converted the Rock into an elaborate royal residence.

Mr. Bell's examination of the Rock, as Archæological Commissioner, was begun in 1895. His first year's exploration resulted in two principal lines of discovery—first, that at the foot of the Rock there was a fortified city; and secondly, that at the top there were, concealed by jungle and long grass, the remains of very considerable buildings which must have been originally used by royalty.

In 1896 Mr. Bell devoted himself to continuing excavations on the summit, and further clearing and surveying the extensive area of the ancient *Sígiri-nuwara;* whilst his Head Draughtsman (Mr. D. A. L. Perera) commenced to make facsimile copies of such frescoes as still remain.

3. Mr. Harward then proceeded to read the following Paper:—

* The Report was accompanied by three albums of photographs, a series of composite photographs giving various views of *Sígiri-gala*, the fresco caves, frescoes, and excavations; facsimile copies in oils of some of the frescoes; and plans of *Sígiri-nuwara*, &c.

INTERIM REPORT ON THE OPERATIONS OF THE ARCHÆOLOGICAL SURVEY AT SIGIRIYA (SECOND SEASON), 1896.*

By H. C. P. BELL, C.C.S., Archæological Commissioner.

PREAMBLE.

As projected in my Report for 1895, the Archæological Survey re-commenced its second season's operations at Sígiriya in the early days of February last (1896).

The last north-east monsoon proved somewhat heavy—sufficient to render the minor road from Inamaḷuwa to Sígiriya practically impassable for loaded carts, and to fill the *vẹwa* below the Rock to an extent quite unanticipated. Considerable damage to the "camp" huts was caused by the rains; and, in addition, the tank encroached on the tenantless "cooly lines" (which had been left in charge of a watcher), and washed down a portion.

All this had to be put right. A small party was, accordingly, despatched in advance to clean up, rebuild, &c., during January.

LABOUR FORCE.

The main body of labourers—some 80 in all, men and boys (with this year a few women), and, as before, all recruited solely in Anurádhapura—started for Sígiriya on February 1, and settled down to regular work within three days.

Later on I was able to supplement this force—double that got together for the start in 1895—by 20 to 30 extra Tamil hands; and by inducing a sprinkling of Siṇhalese to work as earth-carriers upon the top of the Rock, in consideration of a higher rate of wage than that paid for jungle-clearing below. For the timid and superstitious

* Forwarded to Government with Archæological Commissioner's letter No. 767 of December 5, 1896.

Sinhalese villager to scale the dread Rock daily was an entirely "new departure," due to final conviction that the Archæological Survey had effectually routed for ever the *yakku*, or demons, of *Sígiri-gala*.

At one time the full strength at work (jungle-fellers excluded) reached 115; but with the vast amount of excavation still to be completed on the summit alone—to say nothing of perhaps as much below the Rock—I should have welcomed four times the number of stragglers who casually sought employment.

As last year, I personally took charge from the commencement of operations in February until the close of the season's work on May 23, or little short of four months altogether.

Weather.

The weather was fitful in February, with heavy rain at times (on the 14th and the 15th it poured incessantly for eighteen hours): during March and April hot and still.

May 2 and 3 witnessed the heaviest rainfall, marking the change of the monsoon, and giving place almost at once to the customary wind from the south-west, which steadily increased in force.

During the last ten days of our sojourn at Sígiriya it was hardly possible to stand against the fury of the gale—much less to work—at the southern end of the Rock's summit in the teeth of a ceaseless storm of blinding brick-dust.

Health.

Throughout the treacherous month of February (when the thermometer ranged considerably in the twenty-four hours) chest complaints and fever prevailed to such an extent that several coolies deserted. With the advent of March, however, and its dry calm weather, the general health of the force rapidly improved, and continued good—with casual exceptions—until the end.

One or two stubborn cases of fever and indolent sores had to be sent to Dambulla hospital for skilled treatment.

For the second year, I rejoice to state that no casualty whatever occurred.

Those only who know *Sigiri-gala*, have climbed (not without some misgiving) to the summit, and uttered involuntarily a sigh of relief on reaching the ground again safely, can fully realize the mental "tenter-hooks" on which the officer is stretched, who for nearly four months has to be responsible for the safety of a hundred lives, daily risked—not in the ascent and descent of the Rock merely, but upon the summit itself. For, despite every precaution to ensure against ordinary accident, as well as fool-hardy rashness, hair-breadth escapes must inevitably occur.

SUMMARY OF WORK DONE.

Of the work accomplished this year, it is pleasant to record that both in quantity and quality that of 1895 has been surpassed. This satisfactory result was brought about by the more favourable conditions which governed generally—the distinct advantage of a large labour force—and, not least, by the valuable experience gained in 1895 of the nature of the work to be grappled with.

Last year we were groping our way, with little or nothing to guide us as to the extent and position of the many stone-banked terraces, rock sites, *pokuṇu* (ponds), &c., lying within the confines of the ancient city, then completely buried in forest; nor regarding the plan and description of ruins to be excavated. The majority of the hands were raw, unaccustomed to the wild surroundings, and ill-satisfied: food was bad and dear; water scarce and forbidding.

This season the outlook bore a rosier hue. Almost to a man the same coolies re-accompanied me to Sígiriya—some even brought their wives, and induced relatives and friends to join in the venture. As regards the work, we had with a year's experience fairly got—to use an expressive colloquialism—"the hang of the thing," and started afresh without the uncertainty which hampered us in 1895. The food supply was both ample and good; Sígiriya tank was

Skeen & Co., Photo-zinco. **SÍGIRI-GALA** *(South View).* *Arch. Survey photo.*

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full; and on the Rock's summit the cistern (dug out by the Archæological Survey last year) furnished excellent drinking water during working hours for the whole four months. In addition to rice advances obtainable on contract rate at Kimbissa (only two miles off), vegetables could be bought cheaply in the neighbouring villages; and, lastly, pay ruled a fanam higher on the average than at Anurádhapura. With no legitimate ground of grievance, therefore, the coolies set themselves to work with a zest which commanded success.

The *bambaru*, or rock bees, whose unprovoked attacks so seriously interfered with work for a time in 1895, this year gave us no real trouble. A few swarms arrived late in February; but being very warmly received with "fire-works" left the Rock incontinently, or sought the harmless seclusion of the caves and ledges of its eastern cliff.

The one great trial—how great nobody who has not experienced it can grasp—was, and will always be, the terrible exposure to the tropical sun on the summit of *Sígiri-gala*. Save for the three or four trees still standing, there is no "shadow" from the heat on that "great rock in a weary land." To allow the coolies to descend the Rock for a mid-day meal was out of the question: it would have entailed undue waste of time and energy. The working hours were therefore fixed from 6.30 A.M. to 3 P.M. at a stretch—as honest and hard an "eight-and-a-half-hours'-day" as could be justly demanded by any taskmaster.

Heads of Work.

It will be convenient to deal with the season's operations, as in my Report for 1895, specifically under different heads:—

(1) Clearing the site of the Ancient City.
(2) Survey of *Sígiri-nuwara.*
(3) Exploration.
(4) Excavations.
(5) Copying the Frescoes.
(6) Miscellaneous.

(1) CLEARING THE SITE OF THE ANCIENT CITY.

Owing to the abundance of water and the bright crop prospects this year in the Inamaḷuwa Kóralé, local Siṉhalese labour did not "offer" until late on in April.

In the end separate gangs, aggregating nearly 180 men and boys, but fluctuating greatly in number from day to day,—thanks to that innate apathy and disregard for the future born of temporary affluence, which characterize the ordinary Siṉhalese *goiyá*,—were collected from the surrounding villages.

This village labour was employed in further clearing the forest undergrowth that still covered the greater portion of the once extensive *Śígiri-nuwara.*

From the "Rough Plan of *Śígiri-nuwara* "* it will be seen that the area freed of scrub last year lies between the Rock and the village path from Sígiriya to Talkoṭṭe, on the west.

Now the wave of clearing has swept over the *mahá bẹmma*, or "great embankment,"† which enclosed the ancient city on that side : further curling round the north and south bases of the Rock it has stopped, eastwards, at the path through chenas to Pidurá-gala.

The felling and burning of this additional jungle has brought to light two or three important features of the ruins not entered on Mr. Blakesley's survey plan of 1876 ; noteworthily, a second four-square moated island,‡ two gateways through the outer ramp on the north and south-west, and a cluster of pillars, with a fine *nága-gala* (cobra-stone) carved from quartz, near the Pidurá-gala path, east of the Rock.

(2) SURVEY OF ŚÍGIRI-NUWARA.

Hand in hand with the removal of the thick brushwood a careful theodolite survey of *Śígiri-nuwara* was commenced, and to a great extent carried out, this year. Great pains

* Reproduced, on a smaller scale.
† The natives call this outer ramp "*vil bẹmma.*"
‡ First discovered in 1895 in the course of my personal wanderings through the thick jungle surrounding the Rock.

FOREST
Path from Pidurugala
FOREST
ROCK
Preaching Rock
ROCK
ROCK
Prison Rock
FOREST
FOREST
Audience Hall Rock
Cistern Rock
SÎGIRI GALA
A. S. Camp.
FOREST
CHENA
FOREST
A. S. Cooly Lines
PADDY FIELD
CONTOUR OF PRESENT TANK
Road from Inamaluwa
Ganeabháwa
FOREST
MÁPA GALA
SUPPOSED CONTOUR OF ANCIENT TANK
Present Village
Rough Plan of Sîgiri Nuwara.
(Based on Mr. T. H. Blakesley's Plan)
Scale: 450 Feet to an Inch
Portion excavated in 1895
Do. Do. 1896
Do. cleared in 1895
Do. Do 1896

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have been taken to insert every rock (many lined with grooves for the foundations of structures that stood upon them), stone wall, pond, &c.; so that a large scale plan may be ultimately drawn from which no ancient remains above ground shall be omitted.

All west of the Rock has been already surveyed in detail; whilst round the lowest slopes of *Sígiri-gala* itself a traverse has been run, the "gallery" accurately located, and the line of survey taken past the north-west corner of the Rock, and up the ladders and grooves beyond to the top. The prismatic compass survey made in 1895 of the Rock's summit and the excavations thereon has been checked and improved upon.

(3) Exploration.

(*a*) Exploration of the elongated hummock of rock situated south of Sígiri Rock, and styled by the natives *Mápa-gala*, proves it to have been included within the limits of the ancient city. Huge walls of cyclopean masonry defend this whale-like rock, both on the east and west; and parallel with the western wall occurs a well-defined line of lesser stones, which points to a street or road leading on southwards in days gone by. When the jungle in this quarter has been cut away we shall know more about the connection of *Mápa-gala* with the Great Rock.

(*b*) About a mile from Sígiriya, and only a short distance off the minor road from Inamaḷuwa, in forest, I was guided to the remains of an ancient Buddhist monastery, which doubtless dates back to the stirring times of the fifth century A.D., when the parricide Kasyapa ruled on *Sígiri-gala*. Here, thickly overgrown, are monolith pillars and a *dágaba* mound of no mean size, adjoining a small tank.

(*c*) High up the eastern face of Sígiri Rock may be noticed a dark streak betokening caves.* These I determined to explore.

* Photograph, C 472.

An attempt to get into them, by mounting from the rock-cut grooves on the north-east side of the Rock, beyond the present ladders, proved abortive. The grooves (which may have held a short "gallery" wall or a battlement simply) end abruptly some distance below the caves.

I then resorted to another expedient, and succeeded: and this is how.

The Rock scarp below the caves, being nowhere less than 30 degrees in slope, and in places sheer, ascent without the aid of a rope is impossible. A 4-in. hawser was, therefore, let down to the ground over the brow of the caves. Up this stout rope "swarmed" half a dozen of the strongest and most sure-headed coolies—*it is 294 ft. measured distance, hand over hand pull up the whole way*—to the apparent mouth of the caves: *apparent* only, for the men found themselves still 50 ft. out from, and below, the actual floor, with no means of getting nearer owing to the projecting crag above, and the rope's own weight keeping it taut. Ultimately a brave Siṇhalese lad with a light rope round his waist (the other end being held by men) crawled, crocodile-fashion, up the remaining steep smooth slope. Once in the caves he noosed the rope to a piece of fallen rock. Next day a strong iron ring was driven into the floor for greater security, and the hawser passed through it.

On April 21 I made the ascent with my Head Draughtsman, Mr. D. A. L. Perera: only to be grievously disappointed. We had fain to be content with a poor negative gain—the absolute assurance that the caves contained no trace of previous human occupation. Foot of man may never before have desecrated this sanctuary of eagle and falcon.*

These natural caves, or more correctly this one continuous cavern 197 ft. in length, with a floor width averaging 11 ft., being virtually inaccessible, has to all appearance been left

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* Three eggs of the Peregrine Falcon (varying strangely in hue from chocolate to almost white) were secured from under a rock in this cavern. Mr. H. Parker informs me that the eggs of this bird have never before been taken in Ceylon.

"from the dark backward and abysm of time" to bird and bat and mountain bee. No vegetation grows there: a few thin slabs flaked off the granite roof alone break the bare vista into space at either end. Over head the beetling rock, which juts out steeply 40 ft. and more, is strangely "pitted" on its under side, and so white with age that from the ground a hundred yards below the whole roof seems coated with weather-worn plaster. Under foot the rock floor is polished and slippery from untold centuries of wear by feet of myriads on myriads of birds.

Before descending from this gaunt

> "grey cliff of lonely stone, midst sailing bird and silent air,"

we measured and made a plan of the cavern, photographed it from north and south,* and deposited in a niche a sealed record of its exploration by the Archæological Survey in the year of grace 1896.

(4) Excavations.

No excavations were attempted below the Rock this year. For every reason it is desirable to finish once for all the excavation of the ruined citadel, or palace, on the summit of *Sígiri-gala*, before giving fresh attention to what lies at its foot and further afield.

Digging on the top of the Rock was restarted at the point where work ceased in 1895, *i.e.*, immediately north of the central *pokuṇa*, or pond, and east of the high-level area which, broadly speaking, occupies the western half of the summit, bisecting it from north verge to south verge in gradually descending terraces.

Leaving the cleaning out of the *pokuṇa*, as most sheltered from the wind, for the last weeks of the season's work, we pushed past it, skirting the Rock's east edge, and so on southwards, until the entire low-level area lying between the pond and the southernmost brink of the rock—besides a small slice of the higher section—was completely excavated.

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* Photographs, A 144, 145.

Completely, I say, in contradistinction to the unavoidable "half-measures" of 1895; when, with fewer hands and less light, mere trenches were dug along walls and steps, and the nett result was but partially satisfactory. Plotted on paper the general plan of the ground dug last year can be fairly well understood; but go to the spot itself, and all seems confusion—indeed, must be confused, so long as the intervening earth and *débris* are not fully removed.

In this—our second—season, working with a larger force, and upon the useful experience acquired in 1895, the mistake was not repeated. From the outset the coolies were put to the slow but sure task—galling from its wearisome monotony and inherent delay—of *digging out the whole mass of hard-caked brick and earth hiding walls and staircases, down to the original floor level.*

The area excavated this year covers (omitting the *pokuṇa*) 3½ acres and upwards. As the depth of earth-cutting varied from 5 ft. to as much as 20 ft. in places; and as, again, every basket of "spoil" had to be carried to the east, or south, edge of the rock and thrown over, the completion of the heavy task before the south-west gale fell on us taxed our powers to the utmost.

But the ultimate benefit of this wholesale "sweep" of the *débris*, laborious and slow though it be, cannot be exaggerated. Nothing is missed; walls and foundations can be perfectly differentiated; forms of moulding examined properly; above all, thus only can there be got a comprehensive and intelligible view of the trend of walls and cross-walls, and the intercommunication of a perfect labyrinth of stairs and passages.

The "Plan of the excavations on the Summit of *Sígiri-gala, 1895–96*,"* and the composite photographs,† best give an idea of the lie of the several terraces and the direction of the stairways descending from the level of the *pokuṇa* bund.

Not to burden a provisional Report, such as this, with a load of dry details and measurements, it will suffice to draw

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* Reproduced. † C 593–595, 597–602: not reproduced.

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attention to the main lines and features disclosed by this year's excavations.

Briefly, then, that part of the ancient citadel lying south of the pond, and east of the high-level strip, was laid out in a series of cross-terraces, east and west, varying in width—adapted no doubt to the slope of the live rock below—and falling away southwards. From the *pokuṇa* to the foot of the last staircase (the longest yet uncovered) at the extreme south are seven or eight distinct terraces. West, as already stated, is higher ground, still hardly scratched by the spade; to the east may have been placed minor rooms; whilst the centre is taken up with an open courtyard and passages leading up to the pond, and round it, on either side, by stairs and intermediate landings—all admirably planned to suit the physical conditions, and displaying marvellous ingenuity in the turning to full account the limited space and surface inequalities of the Rock's summit.

The chief rooms we hope to uncover next year (1897) on the higher level; for they would naturally be built in the most commanding position.

Five and twenty flights of steps have been exposed this year, and all (as pointed out of the stairs discovered in 1895) of quartz or quartose limestone, except the single set cut in the gneiss rock down the west slope of the *pokuṇa*.*

In digging on the south-east corner of the Rock a second cistern was come upon. The very existence of this artificial *gal-wala* had been unsuspected, as it lay buried beneath a heavy bank of *débris*. The cistern is rectangular, measures 16 ft. by 10 ft., and is sunk into the live rock. Less deep

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* A good view of a series of these staircases, rising in line northwards and hugging the revetment wall of the higher area, is given in photograph C 603.

The drawing (reproduced) shows well the plan, elevation, and section of another flight of steps (see, too, photographs, C 596, 604). These possess the Anurádhapura type of curling balustrades or "wings," helix-finished (to which the hard, highly polished plaster still adheres), and a string-course carried along the wall in the neat "nail-head" moulding greatly favoured in these ruins.

(5 ft.) than its fellow on the west (cleared last year), it will nevertheless serve as a welcome augmentation of our drinking water in 1897.

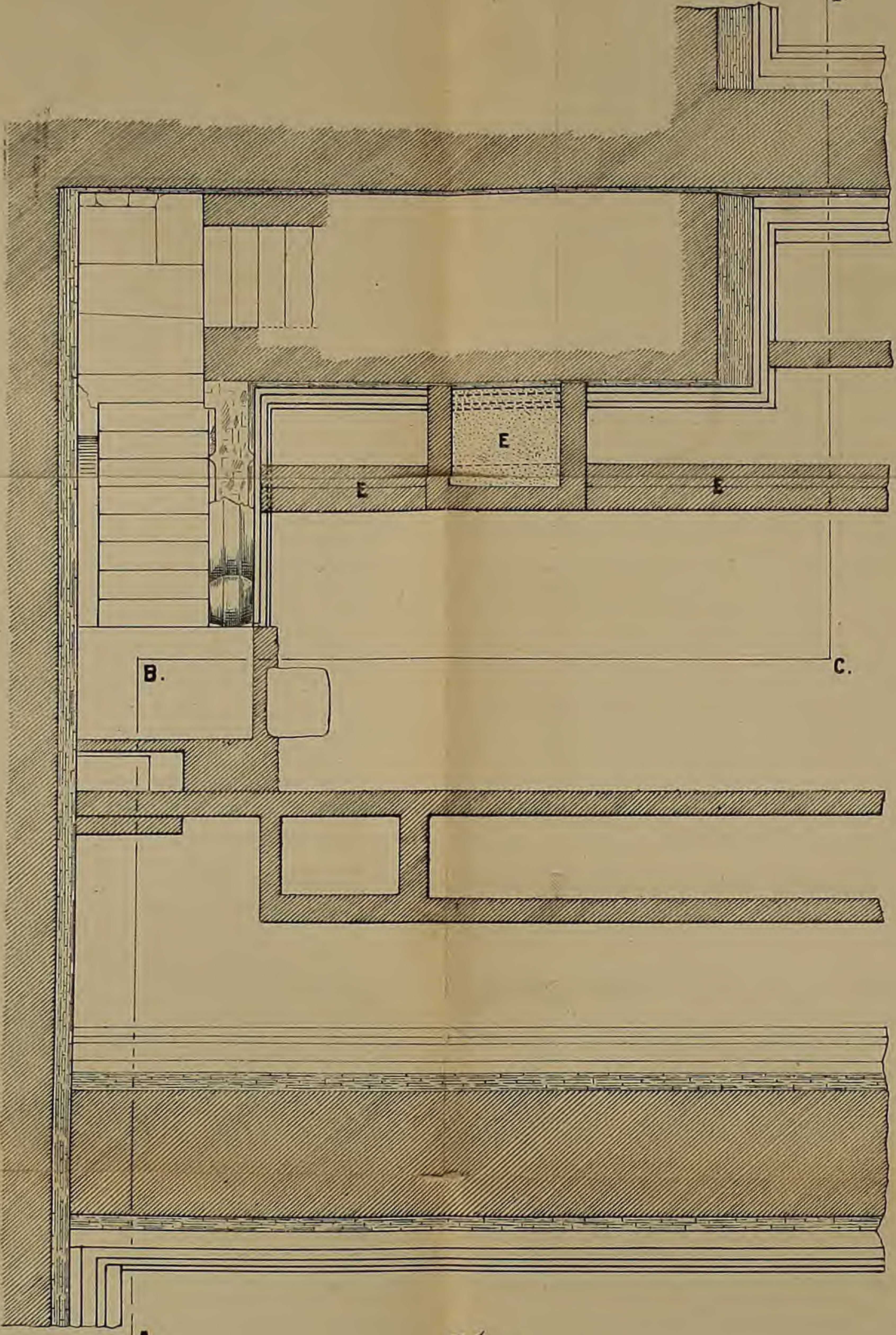
I also had the mysterious pit, or well, on the high bank near the north edge dug out, in the vague hope that the native tradition regarding a passage into the bowels of *Sígiri-gala* might possibly here find confirmation. The hope was soon dashed : a natural depression in the Rock's surface at this point had anciently been utilized for no other purpose than an additional cistern, enclosed within thick walls of brick.

Further, to ascertain the sectional construction of the citadel, a deep trench, cut down to the bare rock, was begun from the southernmost verge, and run some distance northwards. On this subject I may have more to say in a subsequent Report. Meanwhile, it may be noted that the foundations of the brick walls rest on built rubble stone, standing on the Rock matrix.

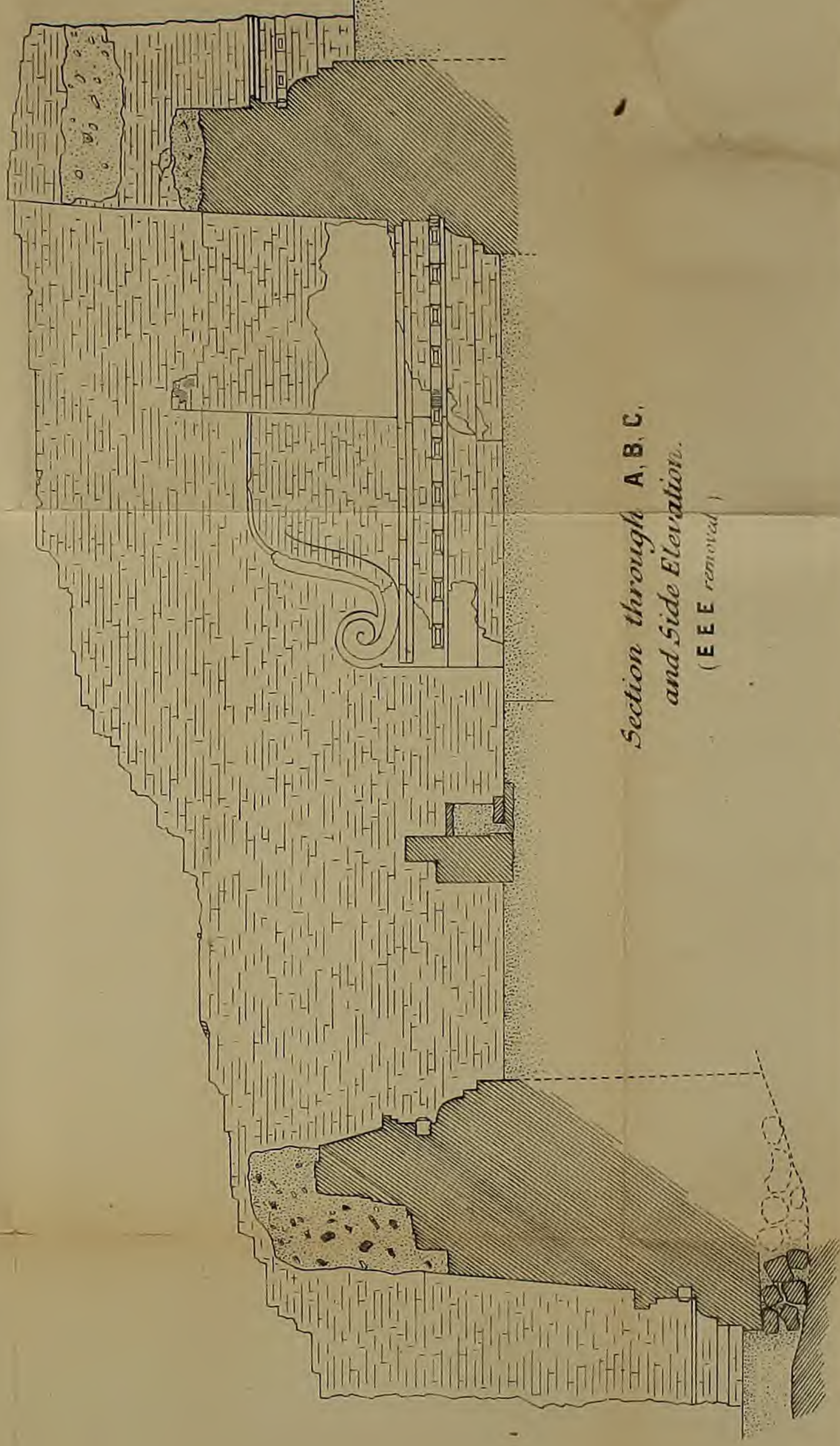
Finally, digging out and cleaning the large *pokuṇa* gave a good deal of trouble.

Undug, the pond had the appearance of a shapeless pool, with ragged sloping sides, due to the collapse of the surrounding brick walls. It contained some 5 ft. of half-stagnant water, so sour from rotting vegetation that even the hardened Tamil cooly shrank from drinking it. As clearing proceeded it became evident that the *pokuṇa*, like the smaller cisterns, was rectangular, and of dimensions considerably in excess of anticipation.

Fully excavated, it measures about 90 ft. by 68 ft. On the west and north-west the rock core rises steeply, and a deep slice had originally to be cut into it to get a squared corner for the pond, so that each side might be approximately of equal length and parallel. Along the other sides, where the Rock was scooped out to a depth of no more than 3 to 4 ft., a massive brick wall was built as a bund to hold up flood water when the pond was full. Excepting the rock-stair on the west, the only steps down to the *pokuṇa*, now apparent, were



Plan



Section through A, B, C,
and Side Elevation.
(E E E *removed*)

Front Elevation
(EEE *removed*)

SIGIRI-GALA
STAIRCASE

Scale: 4 Feet to an Inch.

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from the north. At the south-east corner are the remains of a quartz aqueduct, but too broken to restore. The spreading roots of a fine specimen of *Ficus Tsiela* now fill up the south-west corner.*

An effort to pump the water out of the pond over the high bund, and to pass it down the east cliff, proved a Sisyphean task—utterly futile. The black, viscous mud of ages choked the draw-pipe, and the borrowed hose split everywhere. With infinite labour of days we reduced the water by a foot and a half: in two nights the rain put as much back! Then, as a last resource, the brick wall was cut through on the south-east down to the rock, and wooden *yotu* (Siṇhalese hand-worked scoops) tried—with complete success. These simple and effective implements emptied the pond in a few days. The subsequent removal of mud and *débris*, with which the *pokuṇa* had silted up, occupied some time, owing to the numerous steps and pavement slabs that the wash-away of centuries had deposited at the bottom.

In the silt nothing of interest was found embedded.

The *pokuṇa*, now scoured and clean, should furnish abundance of pure drinking water for our next season.

The "finds" made this year were hardly less disappointing than those of 1895. Pottery, as before, predominates—half a dozen flower-pots, lamps, fragments innumerable of chatties, dishes, &c.; a little stucco ornament; and iron and copper nails, bolts, &c., *ad libitum*.

Among the few unusual articles exhumed were the "toe-cap" (copper) of a sandal, a small copper bell, a pair of ancient iron scissors, an iron finger-ring, some cornelian beads, flakes of discoloured talc, and three or four "third-brass" *oboli* of the later Roman Empire.† The last are of definite historical interest. Similar coins have been occasionally found at Anurádhapura and elsewhere throughout

* For photographs of the *pokuṇa*, see C 367 (under forest growth, 1894); 429, 430 (jungle felled but unburnt, 1895); 614–18 (excavated, 1896).

† Since cleaned sufficiently to read on reverse: GLORIA ROMANORUM. Probably coins of Honorius (395–423 A.D.).

the Island, and further testify to the world-wide commerce and influence of ancient Rome.

(5) Copying the Frescoes.

A real commencement has at length been made in securing *facsimiles in oils of the unique frescoes of Sígiriya, as they exist (with all natural * imperfections) at the present day.*

After protracted correspondence with the District Engineer, Mátalé, regarding the best means of gaining access to the *two* "pockets," or small caves, containing the frescoes,—trestle-staging from the "gallery" being at first fancied, but finally condemned as too heavy and costly,—a suggestion of the Provincial Engineer, Central Province, was adopted. Mr. R. D. Ormsby proposed a vertical wire ladder, cane-hooped, and securely fastened to iron jumpers above and stout rings below—a mode of ascent theoretically simple, but requiring a firm hold and a sure head. This ladder the Public Works Department could not get into position for some time after the Archæological Survey commenced work at Sígiriya; and, in consequence, the copying of the frescoes was greatly delayed.

The wire ladder, as fixed, falls perpendicularly within one foot of the "gallery" wall to its floor from the shoulder of the overhanging rock some 40 ft. up. From that point the rock bends inwards for 4 ft. or so to the sloping floor of the larger "pocket" "B" (38 ft. 4 in. × 11 ft. 8 in. × 12 ft. in height). At the left, or north, end of "B" is a narrow slanting ledge, only 1 ft. 6 in. wide × 3 ft. 6 in. high—the sole possible approach to the second and much smaller "pocket" "A" (20 ft. 9 in. × 3 ft. × 6 ft. 8 in.).

At the head of the ladder, and along the edge of both "pockets" and the ledge, iron standards 3 ft. 4 in. in height, with a single top rail, were, at the outset, driven into the Rock as an essential safeguard. Without such

* The serious and unnecessary damage wrought *artificially* in 1889 (see *supra*, note †, p. 256) has been ignored by the Archæological Survey Draughtsman in copying the paintings.

handrail a slip on the smooth inclined floor of the "pocket" would mean instant death on the rocks fifty yards below.*

Mr. Perera was not able to get to work on the frescoes till the last week in March; thereby losing nearly two months of bright fine weather.

As the result of this year's painting only six, or less than one-third, of the whole set of ancient frescoes still preserved in "pockets" "A" and "B" have so far been finished. If all goes well, with an earlier start—for the unfortunate delay of this year cannot recur—the remainder will be copied in 1897.

I prefer to keep back a full description of the frescoes until I am in a position to deal with them as a whole. A few brief particulars, however, will not be amiss here.

The frescoes now existing on the west face of *Sígiri-gala* (save patches of colour here and there) consist in whole, or in part, of twenty-two half-figure portraits—*all female:* five in "pocket" "A," seventeen in "B." The painting dates back to the fifth century A.D. The figures of "pocket" "B" are more than life size; those of "A" smaller than life. They are painted at the back, sides, and on the roof of the "pockets" in colours most vivid—*red, yellow,* and *green* alone—laid upon a thick coating of specially prepared plaster.

All the figures are intended to be depicted as moving in the same direction—northwards. Some of the queens, princesses, or court ladies (if such the paintings represent)† are accompanied by female servants. The latter are of a different race seemingly, for they are painted a darker hue. The flowers held by the ladies and their attendants may signify that they are setting forth to worship at the ancient

* So far but few men, and only *one lady* (April 24, 1896: photographs, C 622, 623), have cared to risk the perpendicular climb up to "pocket" "B," and the still more hazardous crawl along the slippery canted ledge into "pocket" "A."

† The *clouds* from which the demi-figures are made to emerge may suggest *goddesses.*

Buddhist temple on *Pidurá-gala*, the rocky hill situated a mile to the north of Sígiri Rock.

Viewed from the ground the fair ladies, as distinguished from their duskier handmaids, would appear to be unclothed above the waist; but a close examination supports the counter-supposition (highly probable on other grounds), in view of the known *penchant* for ultra-diaphanous garments shown by Oriental sculptor and painter alike in by-gone days—a "strange conceit" which art works of ancient India too amply illustrate.

That the hand of time, and the ravages of birds and insects, should have robbed the frescoes of much of their pristine beauty is not surprising. Rather is it matter of wonder that after the lapse of at least 1,400 years any should have survived—and that with a freshness, all things considered, simply marvellous.

In 1889 Mr. A. Murray, of the Public Works Department, managed to get into the *larger* "pocket" "B"; and brought away copies, done in coloured chalks, of thirteen of the seventeen frescoes in that cave, *i.e.*, all except Nos. 14, 15, 16, and the single hand (No. 17), which are painted on the rock wall and roof outside the floor line. These crayon drawings are at this moment hanging in the Colombo Museum.

As an heroic first attempt to reproduce the frescoes carried out under *conditions which rendered full success hopelessly impossible*,* Mr. Murray's efforts are beyond praise.† "Comparisons"—have we it not on the authority of the inimitable Dogberry—"are odorous." I desire to make none. That under circumstances more favourable *the Archæological*

* *Season*—during June's gale; *position*—cramped, lying on back or side; *material*—crayons; *time*—one week.

† It must always remain a source of deep regret that Mr. Murray should have permitted the tracing paper for his copies to be affixed so clumsily that in removing it the plaster has come away, leaving white-line "frames" around—and even across—the figures. Frescoes Nos. 1–13 in "pocket" "B" are thus pitiably disfigured. Photographs C 635–643, taken in 1896, show up the evil markedly.

Survey has been enabled to obtain, for the first time, actual facsimiles of the Sígiriya frescoes—just as they remain after the wear and tear of nearly a decade and a half—need in no degree detract from the individual merit of Mr. Murray's pioneer work.

The height of the "pockets" from the ground and the "gallery" prevents a complete view of all the frescoes together being got from any one point, except at such a distance that even a tele-photographic lens failed to bring them reasonably close.

It was therefore decided to photograph and paint the two fresco caves from mid-air.

The 4-in. hawser was transferred from the east to the west edge of the summit, the rope lowered to the ground over the cliff (which on this face projects considerably), and a strong iron block bound to the end. Through the block a new 2-in. rope was then passed, and an improvised chair firmly tied on to it: the hawser was then pulled half way up the west scarp; and all was ready.

Hauled up, one swung in the air 150 ft. and upwards above the ground, and 50 ft. clear of the cliff.

Swaying in mid-air from the force of the wind, the instantaneous shutter used for photographing worked too slowly, and the pictures were more or less blurred.

On the other hand, after a week's "rocking" in space, Mr. Perera completed an excellent little oil painting, to scale, of the two fresco "pockets." This shows at a glance the relative position of the several figures.*

Other photographs* give views of (*a*) the ladder to "pocket" "B";† (*b*) of both "pockets," taken from their north and south ends;‡ and (*c*) of the fresco portraits, Nos. 1 to 14.§

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* Exhibited at the Meeting.

† C 619, 620, 621. As in 1895, the ladder up to fresco "pocket" "B" was removed at the close of the season's work.

‡ C 631–634.

§ C 635–643.

Mr. Perera's copy in oils of the double-figure frescoes, Nos. 3 and 4 in "pocket" "B," is forwarded as a sample of his work.* *Ex uno disce omnes.* It is hardly going too far to assert that this specimen, as well as the other four copies already made, represent the original frescoes, as they may still be seen at Sígiriya, with a faithfulness almost perfect. Not a line, not a flaw or abrasion, not a shade of colour, but has been patiently reproduced with the minutest accuracy.†

A fresco, hitherto unknown, was discovered this year. This is not, like the rest, on the Great Rock, but in a cave formed beneath one of the boulders which lie behind (west of) the so-called "Audience Hall." Faint indications of colouring under a thick coat of whitewash, when carefully scraped revealed a portion of a *viyan-redda*, or awning cloth, painted on the rock roof. Such *viyan-redi* are frequently depicted to this day over recumbent images of the Buddha in *vihárés;* and this ancient fresco proves that the cave was used as a Buddhist shrine.

This fragment—interesting not alone for its chaste design, but for the introduction of *black* among the three colours solely employed in the "pocket" frescoes—has been beautifully copied by Mr. Perera, and is also forwarded with this Report.*

(6) MISCELLANEOUS.

Among other desirable work done may be noted :—

(*a*) The delimitation of the area required by the Crown

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* Exhibited at the Meeting.

† Mr. S. M. Burrows, C.C.S., kindly favours me with the following strong certificate to Mr. Perera's sterling work :—

"I have much pleasure in stating than when I was at Sígiriya last year (1896) I had an opportunity of comparing, on the spot and in the very cave itself the frescoes with the copies which Mr. Perera has made of them. I cannot speak too highly of the remarkable fidelity with which he has performed his task; the more remarkable considering the position which the frescoes occupy. I think that he deserves the highest praise for his work, and that he has conferred a benefit on Ceylon Archæology by furnishing such faithful representations of these unique drawings."

for the permanent conservation of the ruins of *Sígiri-nuwara*. The villagers of Sígiriya and Pidurá-gala had extended chena cultivation within the *mahá bemma* enclosing the ancient city. Consultation with the Acting Assistant Government Agent, Mátalé (Mr. S. M. Burrows), and inquiry at the spot, terminated in the following official order :—

No chenaïng will be allowed within these boundaries : on the west of the Rock,—the outer *bemma ;* on the east of the Rock,—nothing west of the path to Pidurá-gala or within the rectangular *bemma* north of Sígiriya tank.

(*b*) The District Road Committee spent this year a small sum, much needed, on the improvement of the minor road from Inamaluwa to Sígiriya. There is hope, too, that the present uninhabitable "Gansabháwa bungalow" at Sígiriya may be supplanted in 1897 by a small serviceable resthouse. At present there is no decent accommodation for visitors desirous of staying the night at Sígiriya.

(*c*) The dangerous breach in the "gallery" wall, between the approach ladder and the first flight of steps, has been built up to the level of the "gallery" floor. With another year's neglect this isolated, and most southerly, portion of the wall would have fallen bodily.

(*d*) Besides copying the frescoes, Mr. Perera made detailed measurements and drawings of this year's excavations,* which will be turned to account in my fuller Annual Report.

(*e*) The series of Government photographs of Sígiriya has been materially added to this year. Three albums containing the set so far taken accompany this Report.†

In conclusion, I have merely to report that, subject to the approval of Government, I propose to resume operations at Sígiriya, as before, in February next. With this end a party

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* Exposure day after day to the intense glare on the Rock's summit affected Mr. Perera's eyesight so severely that he was ordered complete rest for some weeks.

† Exhibited at the Meeting.

of coolies, under an overseer, has already been sent ahead to construct new "lines" (those in use for the past two years having rotted beyond repair), clear the summit, &c., for next season's work.

4. A discussion followed the reading of the Paper, in which the CHAIRMAN, and Messrs. FERGUSON, CULL, and HARWARD took part.

5. Mr. FERGUSON said he had much pleasure in proposing a cordial vote of thanks to H. E. the Governor for graciously consenting to spare Mr. Bell's Report to the Society, as well as to Mr. Bell himself for the important Paper just read, and the pains he had taken to interest and enlighten the Meeting by the rich display of drawings, photographs, and paintings in illustration of it.

Mr. C. M. FERNANDO seconded, and, in doing so, said that he was of the same opinion as last year, viz., that in the Buddhist caves in the Deccan there were frescoes of a similar type to, and contemporaneous with, those at Sígiriya, relating to Ceylon history. From that he deduced that it was not Indian artists who came here, but Sin̥halese who went over there. He made the statement on the authority of Sir Emerson Tennent, who declared that the first discovery of painting in oils was made by the Sin̥halese.

With regard to the Roman coins—of which mention had been made in the Paper—it was not a matter of great surprise, because there was certainly communication between the Court of Rome and that of Ceylon in ancient times; and it was a well known fact in history that an Embassy headed by an Árachchi had visited Rome and been received by the Emperor Claudius.

The motion was carried unanimously.

6. The Meeting concluded with a vote of thanks to the Chair.

30 AUG. 93

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GEORGE J. A. SKEEN, GOVERNMENT PRINTER, COLOMBO, CEYLON.